# AN APOLOGY FOR THE PULPITS:

Being in

# ANSWER

To a late Book, Intituled,

## Good Advice to the Pulpits.

Together with an APPENDIX, containing a Defence of Dr. *Tenison*'s Sermon about Alms; in a Letter to the Author of this Apology.

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IMPRIMATUR,

Liber cui Titulus, [*An Apology for the Pulpits, &c. cum Appendice.*]

Jan. 12. 1687. H. Maurice, R^mo. in Christo P. D. Wilhelmo Archiep. Cant. a Sacris.

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# AN APOLOGY FOR THE PULPITS: IN ANSWER TO THE *Good Advice to the* PULPITS.

WE have been of late so much wonted to an Artifice which a sort of men amongst us have taken up, and so frequently warned of it, that none can now be well deceived, but those that are willing to be deceived: For by that time the Reader has but perused a Page or Two of their Writings, it will be hard if he doth not discover that the Title and the Design of the Book are two different things. After this manner proceeds the Author of the *Good Advice to the Pulpits*, who pretends to *deliver a few Cautions, in which all Pulpits, whether of Conformists,* Epistle to the Reader.

*formists, or Dissenters, of what sort soever, whether Protestant or Papist, are concerned*; as if he would deal his *Advice* with an impartial hand, and from each would have given such Instances of their Misrepresentations and Falsifications, Errors and Abuses, as might have been worthy of his Castigation. But whatsoever he pretends, this is apparently the fartheſt off from his intention; for he no sooner enters upon his Task, but he lets drop two parts of his Distribution, and excepts the Papist and Protestant Dissenter out of the number of those he prepared his Cautions for, and both the Church of *England* and Dissenter out of the number of those he intends to vindicate from the Aspersions and Abuses of a Pag. 2. Common Adversary. For thus he begins, *The matter is of Concern, and therefore 'twill not be improper to elucidate it by example; and because the Aversion against those called Papists is most general, I'le let them be the Instance,* Pag. 1. that is, of being *blackned with infamous Crimes*; and if he had added, *because these called Papists* have the greatest *Aversion* against the Clergy of the Church of *England*, I'le on the other side *let them be the instance* of having dealt *foully* with them, it had been the just interpretation of his mind, but would have had in it more ingenuity and fair dealing than we may expect from one of his strain. So that in conclusion, the *Cautions* that he pretends to give to the Pulpits, are but as so many Invectives against the Pulpits of the Church of *England*; and the whole design of his *Advice* from the beginning to the end of it, is to incense the Government of the Nation, and to instill into the minds of the people, prejudices against the Clergy of the Established Church. A Design mischievous enough, but the way he has taken for it is as impertinent as one could wish. For who that considers the time that our Soveraign has Reigned,

Reigned, and can tell ten, but can eaſily underſtand how abſurd and fallacious it is to charge the Pulpits with making their *Prince's Religion odious and contemptible to his Subjects, and thereby to undervalue the Prince to his People*; when the Sermons he quotes for it were preached, ſome of them 20 years ſince, and the reſt in the years 78, 79, 80. How doth he inveigh againſt the Preachers? How Tragical are his Repreſentations? What a bundle has he produced of Accuſations? What diſmal Inferences doth he make from them? Firſt of all, *It does not look like the part of a good Subject, to undervalue his Prince to his own People.* Very well! *And yet he that inveighs againſt his Religion, ſeems to do ſo.* As how, and when! If you would know it, in the years 78, 79, 80. *Such and ſuch Points of his Faith are painted out as Ridiculous, Nonſenſe, Prophane,* &c. And then he wiſely infers, *Are not all theſe ſevere Reflections upon his* [S. M's] *Senſe, his Judgment and Reaſon?* Theſe are Fetches and *Innuendo's*, that are as peculiar and ſurpriſing, as the Inference is indecent and unmannerly. Surely theſe People think there is no Senſe among Mankind, that put ſuch hard things upon them; and others will think there is not much Reſpect to Majeſty, that, when they want Reaſon for their own Vindication, they are preſently lodging their Caſe at their Soveraign's feet; nay, thruſting themſelves and all their Infirmities into his Boſom. Let them behave themſelves like fair Diſputants, and challenge the Sermons with Principles of Diſloyalty to their Prince, or with Diſhoneſty in their Evidences, or Weakneſs in their Arguments. Do they find there the Doctrines of the Peoples Power over Princes, of the Lawfulneſs of Reſiſting, or of a foreign Juriſdiction over their Soveraign? Or rather, where have the Rights of Princes, and the Subjection and Obedience of the People in all lawful P. 67.

Caſes,

Cases, and the Non-resistance in any case been so much asserted? A *Test* that deserves for some Reasons well known to the World, better *to be wrote over the Pulpits* both of Papist and Dissenter, than that which he would have *a standing Test* for the Preachers. And if this was the Doctrine taught in our Pulpits, whatever they were for Preachers (it's our Author's grievance, I perceive, they are so good) I am sure they were none of the worst Subjects. But after all, I have some reason to question what *Test* would sute our Author's Inclinations, who (besides what he disallows of preaching Non-resistance to the People, *p.* 69.) after all the Advice and Cautions he gives to the Pulpits, has taken no manner of care to lay down any one, about that kind of Loyalty which concerns all, of all Perswasions, and is taught in the Pulpits of the Church of *England*, which obliges them to be as Loyal when the Prince is of a different Religion, as when he is of the same with them.

Epist. to the Reader.

P. 70.

But it's time to come to his Cautions, and to see how he quits himself in that undertaking.

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## *First Caution.*

THe Sum of this Caution is, That false Accusations against the Innocent get not up into the Pulpit. *Suppose*, saith he, *that they* [Papists] *were accused by men of Infamous Lives, of the worst of Crimes, of designing against the Life of their Soveraign, against the Religion established by Law, against the Liberty and Property of their Fellow-subjects.* To this he adjoyns his Instances, and fills up ten Pages with Quotations from several Sermons preached in the years 1678, 79, 80. for the most



part

part before the Lords and Commons assembled in Parliament, and by Persons of no less Character than *A. B. B.* and other dignified Persons in the Church. These he charges with *squaring the Gospel to the support and proof of Calumnies*, that by thus *holding forth*, are a *Scandal to their Profession*, that *incited Judges against the Defendants at the Bar, stirring up their Gall, and embittering their Spirits, filling the Judges and Lawgivers with Fury and Vengeance, fearing these would be too meek and merciful, unless some Clergy-cruelty were instill'd into them out of the Pulpits.* P. 13, &c.

It is not worth the while to transcribe this sort of Flowers, which this Gentleman has, I perceive, a *Copia* of by him: had I a mind, I could easily recriminate, and remind him by whose instigation the *Marian* Flames were formerly kindled in this Nation, and by whom *the Complaint* was made in our neighbouring Nation that led the way to the severity therein practised. For the Case before us, our Author has so put it, as no peaceable man can delight to say much upon it, though it were in his own Vindication; and which he has so put, as if he did intend to revive these *fears and jealousies* which he pretends to warn us of. For if the *Mobile* are apt (as he saith) to *Take Fire at every Flash*, he must needs be sensible that they cannot read such Quotations as he produceth, without as well remembring at whose Order, and before whom they were Preached, as the quality of the persons that were the Preachers. If the charge was true, then by his own Confession, they *were the worst of Crimes*, and whatever the Preachers said was not to *stir up the Magistrates against Defendants*, but to do Justice upon Malefactors, and to secure their Auditors against such mischievous principles as they were supposed to act upon. But because this is not to be supposed; if the charge was false, and the Pulpits err'd in their Opinion about it; P. 15.

they

they err'd with those before whom they Preached, and from whom they received their Informations, and by whom they were ordered to Preach upon that occasion. They err'd with what our Author calls, *The greatest Tribunal of the Nation* in Parliament; with *the highest and noblest Court in this, or perhaps any other part of the Christian World*, as the chief Arbitrator in it, deservedly calls it: Nay, with their Royal Master himself, who had so often in his Proclamations owned it to the World, and from which the Preachers both took the Information, and very often the Forms of words they chose to express themselves in. And after all the *Clergy-cruelty* he speaks of, these were the persons then charged with being cool in it, that were backward to believe it, that were Papists in Masquerade, because they would not run along with that Party that took into their hands the management of that matter. Surely our Author either was not aware of this, or presumed too much that others were not. If he was not, he has the more need to set it down in a *NB.* at the head of his Common-place Book, as a Caution to himself, that if for the future he shall have occasion to make use of such Quotations, he be careful to conceal the Auditory they were delivered before, as well as the Circumstances they were in; lest he gives too much Authority to the Case he would confute, and that the people who he saith, are *credulous at the noise of Plots and Designs*, should be inclined to believe them before himself. And if this should happen to be the event, let him assure himself, whatever allowance he may have from his immediate Superiors for such Publications; he neither deserves, nor will have any thanks for it from those whose desire and study it is to be quiet.

P. 18.

Procl. Oct. 25. Nul. 17, &c. 1678.

P. 69.

*Second*

## *Second Caution.*

THE ſum of that is, that *if Preachers at any time lay open the Crimes of any People to their Auditory, they be careful not to urge their Accuſations farther than they are certain, and know them to be true.*

I hope our Author means not that ſort of certainty which they call Infallibility; and that a Preacher muſt at no time, whatever the occaſion be, produce any teſtimony but what is of that kind. For then what will become of thoſe Miracles of the *great Xaverius* (as one calls him) which he did not onely equal, but exceed our Saviour and the Apoſtles in, when he is ſaid to raiſe 25 Perſons from death to life. What of the Atteſtation of Eye-witneſſes, and even the *very rigorous Examen*? What of the Anniverſary Sermons upon his Feſtival? Nay, what of the Canonization it ſelf, which we are told is ſubject to Error? See Aſſert. 7.

Remarks of *A. P.* upon Dr. *Tenniſon's* Narrat. p. 12.

If he comes to a lower certainty, then let him conſult not the Preachers, but the Authorities they went upon. As to the laſt of his Inſtances under this Caution, *viz. That Jeſuits in diſguiſe inſinuate themſelves among Diſſenters*, I will recommend to him *the falſe Jew*, printed 1653. *the Quaker unmask'd*, and *the New Diſcovery*, printed 1656. or (becauſe it may be eaſiler procured) the Book call'd *Foxes and Firebrands*; which I muſt confeſs I know not what, but he may have more than I know of, to reply to.

## *Third Caution.*

IS, "That the Preacher would not be ſo paſſionately "earneſt in the diſcouraging the People from going "over to another Communion, as to forget both Hone- "ſty, Juſtice, Truth and Charity. That they deſcribe "not the Doctrine of a Church from private Authors, "from the extravagance of ſome Profeſſors. That they "give not out their own wreſted Interpretations, horrid "Miſconſtructions, as the Faith of the Church; eſpeci- "ally that they give not too much Rope to their Infer- "ring Faculty.

This is the ſum of his Third Caution; and here he writes like a Cautious Perſon, and as one ſenſible that without prevention and a timely reſerve, he may meet with ſome diſadvantage, and lay himſelf open to his Adverſary. The matters before were Political, he knew he was ſafe: but now he comes to points of Doctrine and matters of Fact in the Church, the old relief is call'd in: perhaps the Preachers did not talk without book, and that if call'd upon, they are able to produce their Authorities, and to juſtify what they ſay by their own Authors that have ſaid it; and therefore he takes to a ſhelter betimes, that if the ſtorm fall, he may be ſafe. It's either the *Doctrine of private Authors*, or ſome Perſons *Extravagance* of their Church; or elſe it's the Preachers *wreſted Interpretations*, or *horrid Miſconſtructions*, and a *giving too much Rope to their Inferring Faculty*. And to repreſent and demonſtrate this, he has collected 27 Pages of Quotations from ſeveral Sermons; which are, he ſaith, *a ſevere Reflection upon their Reputation, upon their Charity, upon their Prudence, upon their Sincerity, with*

P. 49.

*with moſt Sober and Thinking Men.* Sober and Thinking Men uſe not to paſs Judgment without good reaſon, and it may be ſuppoſed will be ready to ask for what reaſon he ſhould thus paſs Judgment for them. To that he is provided to give an anſwer. Here are *Invectives and Satyrs inſtead of Sermons—— Heat and Paſſion, Choler and Gall—— prophane Scurrility, unmannerly Jeers, ſpiteful Exaggerations, groundleſs Inferences, unworthy Charges, empty Sophiſtry,* &c. *and ſuch Arguments as require a Fiend at the Elbow.* Whence is all this? Is that a Vertue in themſelves which is a Vice in others? And may one man be wrathful and outragious with Reputation, whilſt another loſes his Reputation by it? Or may he that would oblige the Pulpit to a Decorum, obſerve none with his Pen, and by aſſuming authority to correct a fault in another, may he challenge a liberty to commit it? Aſſuredly, if the other be *a character-making unworthy of thoſe who profeſs a Reformation*, this is one that ſtands in need of it: And becauſe he tells us, that to contrive it ſo as to *let the Teachers teach themſelves, is not ſo obnoxious to cenſure*; let him learn better from his own Maxime; that *'tis very ridiculous to ſee a man doing the very thing he condemns.* But what is it that has put this *Meek and Moderate, and Peaceable Man*, ſo much out of humour, that in the heat of his paſſion he ſhould thus confound and contradict himſelf? Blame him not, for it is for *Religion* that he is ſo much concerned.

P. 51. P. 51. Epiſt. to R. P. 52.

Be it ſo. May not, however, ſomewhat be indulged to their zeal againſt his Religion, as well as to his againſt theirs? But theirs is *a Pulpit-cheat, than which none is worſe.*

P. 53.

There are *Calumnies, Falſities, Falſe Inferences, Half-Deſcriptions*, &c. And then he throws out a Challenge.

"If the Papiſts Religion be judged to be Falſe and Erroneous, the way to ſhew it would be to produce their "Avow'd and Receiv'd Doctrines, and prove them "to be contrary to Scripture, and to the practice of the "Primitive Church; this done without Paſſion and In"direct means, would not be unjuſt, nor ſo offenſive: "but why ſhould falſe Things, and ſuch Doctrines as "they diſavow, be laid to their charge?

Fairly moved! But it's one thing to prove a Doctrine to be Falſe, another to prove it to be Theirs. The firſt is to be done by Scripture and Reaſon, and the Primitive Church, and doth not concern the preſent debate; and indeed has been already ſo effectually done, that it will coſt more time to anſwer it, than to write *A Good Advice*. The latter depends upon Authority; and ſo whether they are their Doctrines, or whether they diſavow them, muſt be conſidered from the approved Writers of their Church. And how far this alſo has been made good againſt all their late endeavours to palliate, diſguiſe and conceal their Opinions, to the coſt of the thing call'd *Miſrepreſentation* and *Expoſition*, I leave to the World to judge, and themſelves to diſprove. A way that they would never have taken, nor have thus whined, complain'd and crouched, and have come to *Accommodations* and *Agreements*, if they could have bore up againſt their Adverſaries by Scripture, Reaſon or Antiquity. But becauſe this at preſent is a Track that they are in, and, for ought I perceive, cannot go far out of it, we are willing to follow them, and to hear their Complaints; which he has drawn up in 28 Particulars, extracted from the foregoing Sermons; and concludes,

P. 53. P. 55. *'Tis certain the Papiſts diſown theſe Doctrines, and preach againſt them as much as thoſe very Doctors who appear ſo zealous to condemn them. If the Repreſenter had but read*

*ſuch*

*ſuch Sermons as theſe, he needed not to have look'd further, to have made good his charge of Miſrepreſenting.*

Had I now a mind to bring theſe Preachers off in the *Adviſer*'s way, I need but ſay *they are the opinions of private Authors, the extravagances of ſome Profeſſors*, and the buſineſs would be at an end.

But as the Repreſenter will never be dead ſo long as our Author is alive; ſo I ſhall try whether he is any whit more Infallible and Invincible than the other, by enquiring into thoſe *Doctrines* which, he ſaith, the Preachers taught, and *poſitively charge* upon their Church, and their Church *diſavows*; and whether he will abide by it that *the Papiſts preach againſt them as much as thoſe very Doctors who condemn them.*

To begin then, he ſaith *it's poſitively aſſerted*,

That *the different Orders amongſt them* [of the Church of *Rome*] *are ſo many Sects, and nothing but Fanaticks pack'd up in Convents.* Aſſer. 1. I have learn'd to wonder at nothing, or elſe I ſhould, that our Author, who juſt before exclaims againſt *horrid Miſconſtructions*, ſhould at his firſt ſetting out be himſelf ſo guilty of it, as to change the Terms of what he ſaith is *poſitively aſſerted*, that when the Preacher had ſaid *there are Fanaticks in their Convents*, he makes him to ſay, there *is nothing but Fanaticks in them.* Let him turn to the words as he quotes them before, and either learn more ſincerity, or give leſs *Rope to his Inferring Faculty*, before he again writes *Cautions* againſt *wreſted Interpretations* and *Miſconſtructions.* P. 31. But I ſhall not thus leave the point. For I acknowledg that there are three things aſſerted by the Preacher.

1. That the different Orders of Religion among them are ſo many Sects of Religion.

2. That there are Fanaticks in their Convents.

3. That

3. That to pack up, or dispose of them there, is an advantage that their Church makes of it.

Now let us try what ground there is for them.

1. That *their Orders are so many Sects*, that is, so many distinct Bodies, that having different Founders, Rules, Habits, and often Opinions, by which an Emulation is begot betwixt Order and Order, they become divided among themselves; and when occasion is offer'd, do actually war one upon another in their way. It would be an endless task to travel through this Argument, and to give an Historical Relation of the Feuds that have been among them, and have sometimes for several Ages together molested their Church. Such was the Controversie about the size of their Hoods, and which, after an Age spent in the debate, was difficultly managed and ended by the Four Popes, during whose Reign it continued. Such again was that of the *Immaculate Conception of the Virgin Mary*, which was defended by the *Franciscans*, and opposed by the *Dominicans*, and which continued for 300 years together, having engaged Popes, Princes, Bishops, Universites, and whole Nations in it, such as *France*, *Spain*, *Italy*, *Germany*, and is not yet ended *.

Such again were those Dissentions betwixt the *Jesuits* and *Dominicans* in the time of *Clement* VIII. and *Paul* V †.

Such are those between the *Franciscans* and the *Jesuits*, which have sometimes been so great and fierce, that each has proceeded to the Excommunication of the other ‖.

So that it is no wonder we find men of Learning and Experience complaining of it frequently among themselves. Thus *Lucas Wadding* saith in his History above mentioned, that he dares not relate fully what happen'd upon the Contention about the *Immaculate Conception*, because of the Scandals of it.

2. *There*

* *Lucas Wadding.* Legatio de Concept. Sect. 3. Tract. 12.

† S. *Amour Journal.*

‖ V. Excommunication published by *Tho. Flemming*, A. B. of *Doublin*, Answered, &c. *An.* 1633. p. 19.

2. *There are Fanaticks in their Convents.* *Fanaticiſm* is a general name, and comprehends in it Superſtition and Enthuſiaſm. The Former is the placing Religion in thoſe things which Religion is not concerned in. The Latter is when perſons are acted and governed by ſome ſuppoſed Communications from Heaven, by Revelations, Viſions, Inſpirations, by Raptures and Illuminations, and unaccountable Impulſes. Of the former ſort are their Orders themſelves, their Habits and Rules, and the Priviledges granted to them, and depended upon; of which more hereafter: and which indeed very much ariſe from the latter. For to that [Enthuſiaſm] we owe the Orders and their Inſtitution. So *Bellarmin* ſaith, That *the Orders of St.* Benedict, *St.* Romoaldus, *St.* Bruno, *St.* Dominick, *St.* Francis, *were at firſt inſtituted by the Inſpiration of the Holy Ghoſt.* And St. *Brigit* ſaith, the Rules of the ſeveral Orders in her time *were all received from him.*

De Pont Rom. l. 3. c. 18.

Brigitt. Reveiat. l. 7. c. 20. p. 559.

To this they do not a little owe many of their Doctrines, ſuch as Purgatory, and Tranſubſtantiation, and the Immaculate Conception, *&c.* And many of the things defined and obſerved in their Church; as Sacraments, Feſtivals and Canonizations, *&c.*

Bellarm. de Purg. l. 1. c. 11. De Sacram. Euch. l. 3. c. 8. *Wadding* Legat. de concept. V. M. Sect. 3. n. 41. p. 371.

And yet we have great reaſon to queſtion theſe Revelations, *&c.* not only becauſe it derogates from the authority of Divine Revelation, but alſo becauſe they are far from agreeing in theſe matters among themſelves. And of this I ſhall produce an inſtance beyond all exception.

It is the caſe above mentioned, about *the Immaculate Conception*, in which we have Revelation againſt Revelation, Saint againſt Saint, Order againſt Order, and Pope againſt Pope. For it are produced the Revelations of St. *Brigit*, which after a diligent enquiry by her Confeſſors, and by Biſhops in her own Country, *Sweden*, were

V. *Wadding* Legatio & Dr. Still. Fanat. of the Ch. of R. p. 244, &c.

were approved of; and from thence transmitted at last to *Rome*; where by the appointment of two or three several Popes successively, the Testimonies were examined by Commissioners; and all confirmed by the Council of *Basil*; and she Canonized by *Boniface* the Ninth. And if this was not a *very rigorous examen*, I should distrust even that of *A. P's*, concerning his *great Xaverius*. And yet after all comes St. *Catharine* of *Siena*, with her Revelations to the contrary, who was Canonized by *Pius 2d.* and is said by him in his Bull to be *divinely inspired*, and her *Extasies* are declared to be *Holy* in the publick Offices of their Church, no less than those of St. *Brigit*. What shall we say in this Case? Nay, what is said by themselves? They e'ne say as they are for or against the *Immaculate Conception*: Those that are for it, charge the others with Forgery, as *Delrio* doth the *Dominicans*. Those that are against it, call the Revelations of the other, *Fantastic Visions*, and *Old Wives Dreams*, as do *Antoninus* (now a Canonized Saint) and *Cajetan*; let Popes and Breviaries say what they will. And those that are concerned in neither, will think hardly enough of both; and if they call it by the softer name of Enthusiasm and Fanaticism (in which their Cloysters do abound) they are more civil to both, than either of themselves is to the other.

Breviar. Rom. Octobr. 8. & Apr. 30.

Disquef. Mag. l. 4. c. 1. q. 3. Sect. 4.

Ant. pt. 1. Tit. 8. c. 2.

3. However let it be as it will, the Church of *Rome* makes a singular *advantage* of it, and artificially prevents the mischief that might arise from it. For thereby not only countenance is given to many of her Doctrines and Practices; but also it being *brought* (as the Preacher saith) *under some kind of Rule and Government*, it's like Fire in a Chymical Furnace, that the Artist by his Registers applies and directs as he has use and occasion for it: And if at any time it happens to be rampant and

and outragious, yet it being ſhut up in a Cloyſter, as Fire in *Ætna*, it then ſpends it ſelf for the moſt part (tho' ſometimes it has happened otherwiſe, and which the moſt politick conſtitution cannot wholly prevent) without doing that miſchief it would produce if at large and left entirely to it ſelf. This is the grave account Mr. *Creſſy* gives of this matter; *If they have new and ſtrange Revelations, they are not ſeditious and troubleſom to the World* [except as before excepted]——*becauſe theſe are enjoyed in ſolitude and retirement; and ſuppoſing they be miſtaken, no harm would accrew to others by it.* Sometimes indeed *harm* has *accrewed* (as in the tumults about the Immaculate Conception) but more often *Advantage*; or elſe they had never been ſo much cheriſhed and indulged in the Church of *Rome*. Preface to St. *Sophia*. Sect. 33.

*The Sacrament with them is a Real, Propitiatory, but not a Repreſentative Sacrifice. And Chriſt's Body is Really broken, and his Blood Actually ſpilt on their Altars.* I perceive our Author has ſo much the *faculty* of what he decries, that he can ſcarcely repeat, and much leſs alter the Words of his Adverſary, but he muſt alter the Senſe: And ſo he doth here; for he makes the Preacher to charge that upon the *Papiſts* as a *poſitive Aſſertion*, which is only a natural Inference from their *Aſſertion*. His words are (as the Adviſer quotes them before) *In the* Roman *Church the Sacrament muſt Now be no longer a Repreſentative, but a Real Propitiatory Sacrifice.* The word *Now* ſhews what the Preacher meant, That ſince the Church of *Rome* makes the Sacrifice of the Maſs to be Real and Propitiatory, the Reaſon of the thing will teach that (whatever they ſay) it cannot be Repreſentative; it being no more poſſible that what is Real and Propitiatory can be Repreſentative, than what is Repreſentative can be Real and Propitiatory; for otherwiſe the Aſſert. 2.

thing that already is, is a Representation of it self. Thus it was with the Sacrifice which our Blessed Saviour offer'd upon the Cross, that was Real and Propitiatory, and not Representative; and if that in the Mass be the same (as they acknowledg) an Expression hedged in as a *Salva*, will not make that to be true and reconcilable, which Scripture teaches to be false, and Reason teaches to be a contradiction in *Adjecto*.

He still goes on in the same way of *Misrepresenting*, and by leaving out the first part of the Sentence, maims the rest. For thus the Preacher proceeds, joyning what follows to what immediately went before——*And Christ's Natural Body must be brought down from Heaven upon a Thousand Altars at once, and there really broken, and offered up again to the Father, and his Blood Actually spilt a thousand times every day.*

It's apparent by the Connexion, and the *must be*, that the Preacher is arguing against them upon their own Principles, That if there be a Real and Propitiatory Sacrifice, and Christ's Body and Blood be substantially there, and that what was offered upon the Cross is Really and Actually offered upon the Altar, then there must be the Body Really broken, and the Blood Actually spilt. The Preacher knew well enough that the Church of *Rome*, which holds that there is whole Christ bodily under each Species, and under every particle of either, doth also hold, that what is broken is not the Body, nor what is spilt is not the Blood, but only the Accidents belonging to Bread and Wine, without their Substance. Now the Preacher could no more understand that there should be nothing there but the Body and Blood of Christ, and yet what was broken was not the Body, and what was spilt was not the Blood, than he could understand how the Accidents of Bread and Wine could be there without the

the ſubſtance of Bread and Wine; or the Accidents could be broken, where the ſubſtance was not preſent. Something is really broken and ſpilt, if it be a Real and Propitiatory Sacrifice; ſomething is really broken and actually ſpilt, as our ſenſes tell us, and as they acknowledg: And that the Body and Blood ſhould only be there, and yet that not be the body that is broken, nor that be the blood that is ſpilt, is next to the affirming that its broken and not broken, ſpilt and not ſpilt; grant the Preacher the Reaſon, and much good may it do them with their Aſſertion. Now, Where *is the paſſion*, or where *the indirect means* uſed by the Preacher? It's indeed plain Reaſoning; and if Reaſoning be what our Adviſer has ſo great a ſpight at under the Names of the *Inferring Faculty*, and *Drawing Conſequences*, it may be conſiſtent enough with an Implicit Faith, but not with that the Apoſtle would have us be able to give a Reaſon of.

*In Tranſubſtantiation they renounce all their five Senſes.* Aſſert. 3. Here our Adviſer trips again; For, is there no difference betwixt, *Men muſt renounce all their five ſenſes*, as the Preacher ſaid; and *the Papiſts do renounce all their five ſenſes*, as our Monitor ſaith? The former is to ſhew that men can upon no leſs Reaſon embrace Tranſubſtantiation, than the renouncing their Senſes: The latter is to ſay, that they that hold Tranſubſtantiation, do profeſſedly and actually renounce their Senſes. The truth of the former depends upon the truth of the Reaſoning, and its an Argument drawn *ab abſurdo*; That if ſenſe be a proper judge of ſenſible objects, and if what my ſenſe tells me is there, the Doctrine of Tranſubſtantiation will not allow to be there, then I cannot be for Tranſubſtantiation, but I muſt quit the judgment of Senſe, and my Senſe muſt ſo far be no Senſe. And what can be Reaſoning, if this be not? or how can I have a better

gument against any Principle, than that I must renounce those Principles by which alone I am capable of making a true judgment upon it? As for the latter, tho' the Preacher doth not charge it upon them that *they* actually and professedly *renounce their Senses* in Transubstantiation; yet they come not far short of it, if they hearken to their Church, which requires their Preachers to teach the people that they carefully abstract from sense in this matter, which in plain English is to lay it aside.

*Catechis. ad Paroch.*

But all this while, for ought I know, I may be in an Error, and that our Author's Reflection is upon the Phrase, *All their Five*; for I have learn'd of late that there is one of the Senses for Transubstantiation: And that tho' what we *See*, and *Taste*, and *Feel*, and *Smell*, is Bread and Wine; yet *Hearing* tells us otherwise, which is *the Sense Faith challenges*; and you must *hear the Church*; and the Church tells us it's the fleshly Body of Christ. If this be our Author's meaning, I have done with him, till he can shew me a Church that has such an Organical Tongue to speak, as I have an Ear to hear.

A Short Catechism by way of Q. and A. 1686.

Assert. 4. *That the Pope in his Chair cannot err if he would; and all others without his Assistance cannot but err.* This is the first Matter of Doctrine that our Adviser hath produced from his Authorities; and so indeed the Preacher expresly calls the first part of it, *The Doctrine of the Pope's Infallibility.*

One would have thought that when our Author is so warm upon this Argument, and vehemently expostulates after this manner; *Why should False things, and such Doctrines as they disavow be laid to their charge? Why should it be so positively asserted in the Pupits, That — The Pope in his Chair cannot Err?* One would have thought, I say, that this is a pure Invention of the Preacher, a spice of his *Inferring Faculty*; and that

*its*

*it's certain the Papists disown this Doctrine, and Preach against it, as much as those very Doctors who appear so zealous to condemn it.* To say the Truth of it, I find this charged upon the Church of *Rome* in so many Protestant Books, that if it be not traced to *Rome*, and found at the *Limina Apostolorum*, nay, in the *Chair* it self, I will cry out with him of *Falsities* and *Calumnies*. But I am every day more and more hardned against *Implicit Faith*; for I plainly perceive that Representing and Misrepresenting are by use made so much alike, that if things improve this way they are at present in, we shall not know whether White be White, and Black Black: And therefore I am for the old way, and shall try whether what our Author disavows in his Churches Name, the Church it self and other Authors (as much to be credited) in that Church, do indeed disavow: I shall begin with Cardinal *Hosius*, who saith, *God requires not that a Man should consider whether the Pope be a* Judas, *or a* Peter, *or* Paul, *but only this, That he sits in* Peter's *Chair*——*from whose mouth he is commanded to seek the Law. This thing only would Christ have him to observe.* *In Confess. Petricov. c. 29.*

And again; *Be the wickedness of Popes never so great, it cannot hinder but the Promise of God shall ever be true; The Popes shall ever shew thee the truth of Judgment.* *Id l. 2. Contr. Brent.*

Let us proceed to Cardinal *Bellarmine*, He saith, *That the Pope, whether he be an Heretick or not, cannot by any means define what is heretical, to be believed by the whole Church.* And he adds, That *this is the most common opinion of almost all Catholicks, and is the most certain opinion, and to be maintained.* And this he further labours to prove from Scripture, and produces the Testimonies of several Popes. *Suarez* delivers this almost in the words of our Preacher; and as he begins with, *This is the Catholick Truth*; so he concludes, *Thus all the Catholick Doctors teach* *De Rom. Pontif. l. 4. c. 2. Sect. Quarta Sententia.* Cap. 3. *De triplici virtute. Theol. Sect. 8. Disp. 5. de reg. p. 214.*

*teach in these days.* It were endless to heap up Authorities of this kind, and therefore before the Adviser comes again to find out Misrepresentations in the Sermons of the Church of *England*, and to caution its Preachers, let him first teach his own, and clear the Fountain-head, even *Rome* it self, and give the Chair due correction, from whence all this Misrepresenting Doctrine is derived; and hath diffused it self so as to become Catholick, if the foresaid Author is to be credited.

As for the other branch of the Preacher's Saying, that *all others, without his assistance, cannot but err*, its joyn'd to *he alone cannot err*, and so are opposite parts: The first is granted by those that say the Pope is Infallible. That is, is so Infallible, that he *alone* is out of a possibility of erring; and consequently all besides him are Fallible, that is, are liable to err, and can neither be secured against it, nor know but that they actually do err without his assistance and direction. Therefore, saith *Bellarmine*, *The Church doth always want some one by whom it may be confirmed, whose Faith cannot fail.* If the Preacher went beyond this, what Author or Authors he had for it, I know not; they do not at present occur to me. The first Branch is the point, and that I question not but I have sufficiently vindicated him in.

*De R. Pontif. l. 4. c. 3. Sect. Altera.*

*They prophesie in an Unknown Tongue.* By which the Adviser would doubtless have the Reader think the Preacher so absurd, as to say that they of the Church of *Rome* do preach in an Unknown Tongue to the People. I commend his ingenuity here however, that he has retained the Preacher's own Term: but I should have commended it more if he had set the whole Sentence again before the Reader's Eye, which is, *She professedly edifies the People in Ignorance by praying and prophesying in an Unknown Tongue.* I deny not but the Apostle in 1 *Cor.* 14. calls expounding the

*Assert.* 5.

Articles

Articles of Christian Faith, and of the Scriptures that contain it, by the name of *Prophesie*; and that the two branches of his Discourse, and in which he shews the unprofitableness and absurdity of using an Unknown Tongue, are Prophesie and Prayer. But yet it doth not appear to me that the Preacher here understood it of vulgar preaching, because he knew it to be otherwise: and if he had so meant, he would rather have chose the Term more known, than that which is less; and since he used prophesying and not preaching, its apparent he did not mean preaching by prophesying. But what then did he mean by it? What could he mean but that which he is speaking about, The publick Service of that Church? (of which preaching is no part) which consists of Prayers, and Lessons, (either taken out of the Scriptures or Legends) and Hymns? And whereas the one as well as the other should according to the Apostle's reasoning be in a Known Tongue, for Edification; in the Church of *Rome* the one as well as the other is in a Tongue Unknown to the People; and so that end is defeated. And when he can prove that the Scriptures are not to be read in the Church, or the Hymns not to be used in a Known Tongue, or that these are not parts of the Service distinct from their Prayers, or can shew us that they are read among them in a Tongue known to the People, it will be time to give him a farther answer. But more of this anon.

*They make no other use of Confession than what profess'd Drunkards do of vomiting.* Assert. 6.

This Assertion of the Preacher concerns not the Doctrine, but the Practice of the Church; nor the Practice of the Church so much as many of those that are of it. It's matter of Fact and Observation, and so is to be judged of either by the Confession of the Church it self, or by

*Alvar. Pelarg. de planct. Eccl. l. 2. art. 78. p 255.*

by Observation. That it is so, is past contradiction; So saith one of themselves, speaking of those that come to Confession, *What they say one day, that they say the next; as if every day they sinned alike.* But though it be so, yet the Church is not chargeable with it, unless there be such Doctrines and Penances in the Church as do give not only occasion, but encouragement to it. The Former I shall make good, *Assert.* 21. And the Latter is notoriously evident, not only from common Experience, but from the Book called *Taxa Cameræ Apostolicæ*; in which the Absolutions are set at a price for Crimes of all sorts; and of which Book *Espencæus* (a Learned Bishop of theirs) saith, that *it's so far from being suppress'd, that the Licenses and Impunities are for the most part continued.*

*Comment. ad Tit. c. 1. Digress. 1.*

Assert. 7.

*Their Saints are Canonized for Treasons, detestable Villanies, as a reward of strife and every evil work.* As our Author has ordered the matter, it looks as if the Preacher had asserted that *Treason*, &c. was the constant, or at least the most prevalent reason for Canonization in the Church of *Rome*; whereas the words are plainly otherwise: For thus the Adviser himself had before set them down; *It's much less* [lawful to pray] *to those that Have been Canonized for Money or for Treason*, &c. All he saith is, that such *Have been* Canonized for these reasons; which being matter of Fact, and a charge of Male-administration, we must enquire whether any such Persons, and upon such motives, have been Canonized in the Church of *Rome*. And in order to this I shall shew, that according to the Principles of that Church it may so happen; and then I shall consider what in Fact has been done.

Upon their Principles it may so happen. For it's granted



1. In

1. In general, That the Pope, however Infallible in matters of Faith, is Fallible, and may Err in matters of Fact, and in things depending upon humane Teſtimony; and that though he takes the Advice of his Councellors, and be in a General Council. This *Bellarmine* ſaith *all Catholicks agree in.* *De Pontif. Rom. l. 4. c. 2. SS. His notatis.*

2. From hence it follows, that Canonization being matter of Fact, and depending upon Teſtimony, the Pope himſelf may Err in it. And of this mind are ſeveral eminent Men in that Church; *Canus* for one, who ſaith, that *the Church in it leans upon the Teſtimony of men, which may deceive, and be deceived.* It's an *Examen*, in Mr. *P*'s phraſe; and let the *Examen be very rigorous*, even as great as that in the Caſe of *Xaverius*, it's an *Examen* ſtill. The Canonizer may therefore be miſtaken, and may Canonize a Rebel for a Saint. *Loc. l. 5. c. 3. qu. 5. concl. 3.*

Farther, This has been done. In how fair a way it was for it, let the Hiſtory of *Maria Viſitationis*, Abbeſs of the Annuntiation at *Lisbon*, be an inſtance; who by having 32 Wounds upon her head made, (as ſhe pretended) by our Saviour's putting his Crown of Thorns upon it, and by her great Reputation for Holineſs, impoſed firſt of all upon her Confeſſor, the Learned *Ludovicus Granatenſis*; then upon the Inquiſition, who examined and approved theſe Marks; then upon Pope *Gregory* XIII. who encouraged her to go on in the way ſhe had begun; and I need not add, upon whole Nations. If ſhe had died in theſe Celebrated Circumſtances, ſhe that was ſo like to, nay, that exceeded St. *Francis* in theſe Sacred Stigmata, had been doubtleſs enroll'd in the Number of Saints; and had had all the 7 Honours due to ſuch (which *Bellarmine* hath recited) conferr'd upon her. *De Sanct. Beat. l. 1. c. 7. SS. Sed antequam.*

*Lud. a Paramo de Orig. Inquis, l. 2. Tit. 2. c. 15. n. 11, &c.*

But this was prevented, for the whole was discovered to be Imposture, and a cunning contrivance to set on foot the Revolt of *Portugal* from *Spain*; and which I question not but King *Philip* gave the name of Treason to.

But this is but a probability, and therefore let us proceed, and come nearer home; and there we have an instance in the famous *Thomas a Becket*, A. B. of *Canterbury*; of whose Rebellion against his Prince our Chronicles treat at large; and of whose Canonization the *Roman* Offices are a sufficient Evidence. And now whether this Adherence of his to the Pope against his Leige Prince was not Treason, or whether it was not an Inducement for his Canonization, let the Law speak for the one, and the Office for his day for the other, where they pray *that God by his Blood would save us, and bring us to Heaven.*

*Breviar. Sarisb. Fest. S. Tho. Cant.*

Assert. 8.

*They pray to a Crucifix as well as to Christ himself; and attribute as much satisfaction to it as to the Blood of their Redeemer.* The Preacher appeals for this to their Offices, and thither we must go. For this that is here spoken of, being a charge of Words and Forms, we must know whether the Charge be true or false, by considering those Forms. And if words will make it plain, the Preacher was not mistaken. For thus the Bishop prays at the Consecration of a Crucifix, *that God would bless the Wood of the Cross, that it may be a saving Remedy to Mankind, a stedfastness of Faith, an increase of good Works, the Redemption of Souls*, &c. When the Cross is thus Consecrated, and has upon Consecration this Divine Capacity bestow'd upon it, wherein doth it in its vertue differ in words from Christ himself? And why may it not then be pray'd to? And whether it be not so, let the Hymn *Vexilla Regis*, shew, and that part in it so often used, *O Crux ave spes unica*, &c. *Hail O Cross, our Only Hope,*

*Pontif. in Bened. Nov. Crucis.*

*Hope, increaſe grace in the good, and blot out the ſins of the guilty.* For the expoſition and vindication of which, let me commend our Author for Advice, to his Friend *the Repreſenter and Miſrepreſenter*; and with them Inconſultation I ſhall alſo leave this Head.

*Confeſſion tends to the debauching both Laity and Clergy.* Aſſert. 9. The words of the Preacher (as our Author quotes them before) are, that *particular Confeſſion of Sins* to the Prieſt *inſtead of keeping up a wholſome Diſcipline, is the way to corrupt it:— when the Confeſſor and Penitent begin to diſcover and underſtand one another.* The Preacher grants Confeſſion to be a *wholſome Diſcipline*, but as it's maintained and practiſed in the Church of *Rome*, where the ſecrets of a man's breaſt muſt be depoſited in that of the Prieſt, it cannot but often expoſe the Confeſſor and Confeſſed to dangerous ſnares. And that he was not herein miſtaken, we have many inſtances. What the caſe was in the Church of *Conſtantinople*, that all perſons were ſet looſe from that obligation of private Confeſſion, by *Nectarius*, Predeceſſor in that See to S. *Chryſoſtom*, I leave to our Authors conſideration. Socrates, *l.* 5. *c.* 19. Sozom. *l.* 7. *c.* 16.

This I am ſure of, many wiſe and good men in the Church of *Rome* have complained of groſs miſcarriages in their own Church, from whom let our Adviſer learn it rather than from me; and to them I refer him. Biel *in Can. Lect.* 77. *Alv. Pelarg. Art.* 27. *p.* 11. *&c.*

And if this was not, or what was very rarely to be obſerved, why are ſuch ſhameful Caſes relating to this matter put by their Caſuiſts, *Utrum Confeſſor, &c?* or why was there Bull after Bull from the Pope's *contra ſolicitantes in Confeſſione?* He that will ſatisfy himſelf in this, let him read *Joh. Eſcobær a Corro* upon the Bulls of *Pius* IV. to the Biſhop of *Sevil*, and of *Gregory* XIII. *Opuſc.* Cajet. *Tract.* 22. Bull of *Pius* the IVth to the Biſhop of *Sevil. A. D.* 1561. and of *Gregory* the XVth. 1622.

*That every thing is meritorious with them that is for the Church's Intereſt.* Aſſert. 10. The words of the Preacher, are (it

ſeems) as follows. *The Churches Intereſt is the Center of their Religion, and their Conſciences turn upon the ſame pin. Every thing is pious, conſcientious, and meritorious, that makes for their Cauſe.* Now if the former part be true, that *the Churches Intereſt is the Center of their Religion*, then the latter is not to be wonder'd at, that *every thing is meritorious with them that makes for that Intereſt.* The Former part the Preacher undertakes to prove.

1. From the *Supernumerary Articles of the Council of* Trent.

2. He proves it from their *Politick Creed*, the Articles of which the Preacher tells us are ſuch as theſe. That *the King is the Pope's or the Peoples Creature*, and may be *depoſed* by either of them for *Tyranny* or *Hereſie*, &c. How much He is the Peoples Creature, let *Bellarmine* tell him. And how much he is the Pope's, let him learn from ſeven of their own General Councils; and whether this be not to ſerve their Intereſt, let him learn from *Leſſius*, who makes the Doctrine of Depoſition as neceſſary *to maintain the Authority of the Church*, as to be received for *an Article of Faith.*

*Diſcuſſio Decreti Mag. Concil.* Later. *p.* 89.

How far the Preacher enlarged upon the latter part, that *it's meritorious with them*, &c. I know not, (having ſeen no more of the Sermon than the Adviſer is pleaſed to give us) but I find that once upon a time, thoſe that fought againſt a prevailing ſort of Heretick were eſteemed to merit Heaven by it. If our Author deſire it, I ſhall direct him for it to good Authority. But for the preſent I ſhall only ask his ſenſe of a certain Paſſage I have met with; It is this. "It ſeems to us, that no Conſti-"tutions, Declarations, or any Order of Living can "bring upon [any] an obligation to Mortal or Venial "Sin, unleſs the Superiour ſhould command thoſe "things in the name of our Lord Jeſus Chriſt, or in "the

*Conſtit. Societ. Jeſu, par.* 6. *c.* 3.

"the vertue of Obedience, which may be done in "those things, and by those persons in which it shall be "judged, that it shall much conduce to the particular "good of any one, or to the Universal good. If I understand this at all, the *good it may conduce to*, whether particular or universal, will make venial or mortal Sin to be none; or which is the same, will make it lawful to be done, when *commanded by the Superior*. But of this again, Assertion the 12*th*.

*They change Scripture into Legends, the Sacraments into Shows, Preach Purgatory instead of Repentance, and Faction instead of Faith.* This is put by way of Supposition in the Sermon, but yet I acknowledg it's level'd against the Church of *Rome*, and by which the Preacher intended to set forth some of the gross corruptions of it. The Points are Four. Asser. 11.

1. *They change Scripture into Legends*; That is, either accounting Legends of as good Authority as Scripture, or by using Legends in their Service instead of Scripture. There is too much occasion given for the first; and the second is too evident to be denied. By Scripture we mean that Book which both contains in it matters of Divine Revelation, and was writ by persons Divinely inspired. And since Divine Revelation gives it its Authority, whatever has that Authority given to it, is made equal with Scripture: For Divine Authority is always alike. But now there are Legends or Narratives of the Saints Lives, Miracles and Revelations that are owned by the Church of *Rome* to be of Divine Revelation; And why not then are they of as good Authority as the Scripture? I could cloy the Reader with Instances of this kind; But let that of St. *Brigit* serve, whose Revelations they own in their publick Offices, to have *come immediately from God to her*. In which also they often use Legends instead of Scripture, and have put out Scripture Breviar. Rom. 8. Octob.

for

for Legends, as the discouragement of Cardinal *Guignonius's* design shews, whose Reformation of the Breviary, and his insertions of Scripture into instead of their Legends, would not be admitted. And yet what the Legends generally are, let us take from an Impartial hand, that of their Learned *Espencæus*, who saith *they are as full of vanity, as Stables of Dung.*

In 2 Tom. Digress. l. 1. c. 11.

2. *They turn Sacraments into Shows.* And is not this done, when the people are shew'd the Cup, but not suffer'd to partake of it? When the Priest alone doth often Communicate? When the Host is elevated at the Mass for Adoration, and carried about the Streets in publick Procession? Which are ends the Sacrament was never intended for, nor have we a Syllable about it in Scripture.

3. *They Preach Purgatory instead of Repentance.* The thing supposed here is, that the Doctrine of Purgatory doth invalidate that of Repentance, and gives encouragement to defer and neglect it.

And that it doth,

1. As it takes people off from the consideration of one of the most powerful Arguments to Repentance, and that is the Fear of Hell, or Eternal Torment. For if there be a middle state for those that are meanly good, then those that conceive themselves not to be grosly wicked, comfort themselves with the hopes of this.

2. It makes them more studious of what will make them safe, than what will make them happy; and if they stop at Purgatory, they are not concerned for any thing farther.

3. It makes them put off their Repentance, so far at least as what they call Satisfaction is concerned; because they shall have a further allowance of time for it in another state.

4. And so much the rather, as they may there be relieved or delivered from thence by the Masses, Prayers and Alms of the Living.

Now

Now if Purgatory be Preached, we may understand how much the Doctrine of Repentance loses of its weight, authority and obligation thereby. And if they do Preach Purgatory instead of Repentance, and press one more than the other, there is a reason fot it which I care not to name; no more than I shall endeavour to charge the matter of Fact upon them at present.

4. *Instead of Faith they Preach up Faction.* The Preacher supposeth this has been done, and done with acceptance. And so far as the Doctrines of the Pope's Jurisdiction over Princes, and his power to depose them has been Preached, I should not scruple to call it Faction, and by a harder name; tho' what our Author will call it, I know not; but he leaves us to suspect what he would not call it by his omission of the next Clause to it.

*To be false and deceitful, is to become worthy of Heaven.* Asser. 12. The Preacher after the former Clause thus proceeds: *Tho' instead of Obedience we became guilty of Treason; Nay, should we Murther Princes, and prove false and deceitful to mankind, all would be well, and we in an instant thought worthy of a better Kingdom.* He must not blame us here, if we put him in mind of two of our Nation, and of an Order named by the Preacher, that we find in the Catalogue of their Martyrs, tho' they justly suffer'd for Treason; and which is somewhat greater, of the solemn Oration made at *Rome* after the Assassination of *Henry* 3*d*, and the Character given therein to the wretch that imbrued his hands in that Prince's Blood. Bibliotheca Jesuit. Thuanus Tom. 4. l. 95. An. 1589.

*Sometimes with Money they compound for their unforsaken Sins.* Of this, See the Appendix. Assert. 13.

*If the Pope and his Emissaries say the Right hand is the Left, the Papists are bound to believe it.* Assert. 14. The Preacher refers to a Gloss of theirs for it, which our Author has fairly left out, and there I might leave it:

it. But I am willing to enquire further into it. This, how strange soever it may seem to *thinking men* (in our Author's Phrase) yet is very well consistent with their Religion, which takes them off from thinking; and with those Principles that lead to it. As to begin with what the Preacher introduces this with, saith he,

1. They hold that the Pope is, *Alter Deus in Terra, another God upon the Earth*; and if he will have it in other terms, *Dominus Deus noster Papa, Our Lord God the Pope*; The places are well known in their Glosses on the Canon Law, that speak thus respectfully of him. Grant the Pope but the thing that these Titles belong to, and he may well be allowed the Authority of being believed if he should so determine that *the Right hand is the Left.*

2. I may add, That this is no more than what is included in the Doctrine of *Implicit Faith*; by which persons are obliged to believe the Church, as well when they have no Reason, as when they have; in which they are not only *safe*, but do what is *meritorious*. That they are *Safe*, saith (*a*) Cardinal *Hosius*; That it's *Meritorious*, saith (*b*) Cardinel *Tolet.*

(*a*) Contr. Brent. l. 3. p. 146.

(*b*) De Instruct Sacred. l. 4. c. 3. Sect. 7.

3. If I am not mistaken, Virtue is the *Right hand* in Morality, and Vice is the *Left*; and yet *Bellarmine* saith, *If the Pope should err in commanding Vices, or forbidding Virtues, the Church would be bound to believe Vices to be good, and Virtues to be evil, unless she would sin against Conscience.* And I think the Rule of *Ignatius* given to his Society, imports no less, That if *the Catholick Church defines that to be Black, which appears to them to be White, they are notwithstanding to account it to be Black.*

De Rom. Pont. l. 4. c. 5. SS. ult.

Ignatii Exerc. Spirit. Reg. 13.

4. Its brought still lower; For those of *Ignatius*'s Order are to *renounce not only their own wills, but their understandings also, without calling any thing into question*; for

Cl. Aqua vivæ Industriæ c. 5. n. 6.

*for otherwise the excellent virtue of Blind Obedience would fail*——and that *they must be as a Carkass, which suffers it self to be carried any way.* And which is yet nearer to the purpose (because those are but particular Rules) Cardinal *Tolet* saith, *If a Country-man, concerning Articles of Faith, do believe his Bishop proposing some Heretical point, he merits by believing, although it be an Error; because he is bound to believe, till it appears to him to be against the Church.* Ibid. *Bellarmine* somewhere brings it down to the Parish-Priest or Confessor; but because at the present I can't remember the place, I shall omit it; but if our Author has a mind to be instructed from us Protestants in their own Authors, I question not but to gratify him with it, and with many others of the like kind.

*No Man can be a Papist, but he whose Eyes are blinded by Education, or he who puts out his Eyes by Atheism.* Assert. 15. The Preacher infers this from the former, *No Man therefore can be a Papist*, &c. Whether the latter Proposition be reasonably infer'd from the Premises, I leave to our Author's *Faculty* to judge: But this I may say without offence, that he that knows not his Right hand from his Left, or needs to be taught which is his *Right*, and which is his *Left*; or will believe him that tells him what he knows to be his *Right*, is yet the *Left*; or thinks himself bound to believe him that so tells him, whatever place his Teacher holds in the Church, how high soever his prerogative of Teaching be; He that is in this condition, and that is of this mind, had need have something to be beholding to; and if Education be not that, I know not what is: For to believe against Sense and Reason, is one of the hardest things in the World. And it's to be fear'd the Church that obliges its Members so to do, had need to keep men much in the dark, and to tye them up very

hard, or else that they will be of no Religion, whilst they are for that Religion, which allows them not to know what they know.

Assert. 16. *They pray unto Images for the Pardon of their Sins.* The Images in the Church of *Rome*, are the Representers of those to whose memory, and for whose Honour and Adoration they are Consecrated and set up: And so what Honour is due to the Represented, is exhibited to the Representer; and he that prostrates himself before them, and there Addresses and leaves his Prayers, is supposed to prostrate himself before, and address his Prayers to, and leave them with the Holy persons thereby Represented; who are the more pleased and the better accept them for this Honour done to themselves by their Images. And therefore he that thus worships, and thus prays, thus worships and thus prays to the Image, as to the person he would thus worship, and thus pray to, if he was visibly present; and how nicely soever men may speak in disputation, yet if we will take it from St. *Augustin*, he saith,

Epist. 49. *That none can pray or adore, beholding an Image, who is not so affected, and doth not think that he is heard by it.* Now whether this is not likely to be so, I shall detain the Reader with a short Story, seriously told by *Cornelius Curtius*.

De Clavis Dominicis, c. 5. p. 61. *There is an Image of Christ at* Lucca (of which he gives the Sculpture) *which had Silver Shoes, before which a poor man prostrated himself, and prayed Christ to help him in his great necessity. At his Prayers the Image*, Aut potius Christus in Imagine, or rather Christ in the Image, *bowed himself, and offered his Right Shoe to the Beggar, which he took; but it was redeemed by the Church, tho' it could never be put upon the foot again.* Now what could the poor Man think, and what doth *Curtius* think, but that Christ was there present in the Image? and to what Image would the Suppliant then repair, or where could

could he think to be ſo well heard for the future as there? And why ſhould he not pray to that Image, which thus effectually anſwered his Prayers, and ſhew'd by its Actions that he might commendably pray to it? And if they may, and do pray to Images, why not for pardon of Sins? For of whom they are heard, by them they may obtain pardon; according to the quality of the Perſons thereby repreſented: And if they may ſay to the Croſs, *thou our only Hope*, they may pray again, *blot out the Sins of the Guilty*. Of this ſee Aſſertion 8.

This is one of the *Abſolute Falſities*, and *Wicked Calumnies*, the Adviſer charges upon the Pulpits; There it's preached, *they pray to Images for the pardon of their Sins*. And without doubt he hoped the Reader would take it for ſuch upon his credit without further examination. Whether, if it had been preached, it was a *Falſity*, let what has been ſaid be conſider'd. But what if this was not ſaid by the Preacher? Where then will lie the *Falſity* and *Calumny*? For that let the Adviſer anſwer if it be proved upon him, and let me anſwer if I do not prove it. What ſaith the Adviſer, It was deliver'd in the Pulpit, that *they* [of the Church of *Rome*] *pray unto them* (*Images*) *not only for temporal or ordinary Bleſſings, but for ſpiritual and ſupernatural, ſuch as the pardon of their Sins*. I at firſt wonder'd why our Author placed here a full ſtop, and did not go along with the Preacher, who adds to *the pardon of their Sins—and the Holy Spirit, and Eternal Life*. For if the Preacher ſpoke this of Images, the further he had gone, the more would it have ſerved the Adviſer's purpoſe, to have ſhew'd the Abſurdity of the Preacher, and the *Abuſe* he puts upon them; as thus, *they pray to Images for the pardon of Sins, and the Holy Spirit, and Eternal Life*.

Good Advice, p. 42.

But he had another design in his eye, he thought this would look a little too gross, the Reader might perhaps be tempted to see with his own Eyes. How, charge them with *praying to Images, for the Holy Spirit, and Eternal Life*, when we are told of late they pray not at all to them! And if the Reader had so done, he would have discovered the Art (I would be willing to call it the mistake) of the Adviser that applies that to Images, which the Preacher speaks of Saints and Angels.

Let the Sermon speak for it self. At Page 13. the Preacher thus enters upon a new Paragraph. *What say you to the Doctrine of Image-worship? with which I will join that other of praying to Saints and Angels.* He then begins with the first of these, and shews what the Council of *Trent* decreed concerning Images, what is to be understood by the Veneration decreed therein to be given to them, and what is the practice of their Church. Of this part he discourses for near a Page together. Having finished this, he proceeds to the second Branch, *viz.* Invocation of Saints and Angels, in these words.

*And they do all the external Honour to the Saints and Angels in the Addresses they make unto them, whether immediately, or as Represented by Images, that 'tis imaginable they should do to our Saviour himself, or the Blessed Trinity.*

*Nay, they pray unto them not only for Temporal or Ordinary Blessings, but for Spiritual and Supernatural, such as the pardon of their Sins, and the Holy Spirit, and Eternal Life.* So that till our Author can make Images and Saints to be the same, he must be contented with his own words, that it's an *Absolute Falsification.* And it did concern him therefore with a gentle score to bring one Passage from the beginning of the first Branch to the last of the second Branch, and to place them together, the better

better to cover the *Abuſe* he puts upon the Preacher and Reader together.

*The Paſſion of Chriſt takes away only the Guilt of Mortal Sins, not their Eternal Puniſhment.* Aſſert. 17.

This Aſſertion implies theſe things.

1. That the Guilt of Sin may be taken away, when the Puniſhment is not.

2. That the Guilt is taken away by one cauſe, *viz.* the Paſſion of Chriſt, and the Eternal Puniſhment by another.

3. That the Paſſion of Chriſt only takes away the Guilt of Mortal Sins, but doth not take away the Eternal Puniſhment.

1. The firſt of theſe is granted, being one of the main Principles the Doctrine of Purgatory depends upon. So the Council of *Trent*, *Seſſ.* 6. *c.* 14. *Seſſ.* 14. *c.* 12.

2. They grant that the Guilt is pardoned for one reaſon, and the Puniſhment taken away for another.

So *Bellarmine* ſaith of the firſt, *All Divines teach that Satisfaction is not offered to God, nor exacted from men for the Fault, for God doth diſcharge us from the Fault by his Grace.* De pœnit. l. 4. c. 1. SS. *Jam igitur cum.* And yet he hath a whole Chapter to prove that *men may ſatisfy for the expiating that Puniſhment which ſometimes remains after the remiſſion of the Fault.* cap. 3. So that he ſaith the Grace of God, and elſewhere the Paſſion of Chriſt, takes away the Fault; and the Satisfaction a man makes, takes away the Puniſhment *truly and properly*, as he elſewhere ſaith. Ibid. c. 7. SS. Nos igitur.

3. From hence it follows, that if the Grace of God takes only away the fault, and that We properly ſatisfy for the puniſhment, that ſo far as the puniſhment is taken away by our ſatisfactions, ſo far it is not taken away by the Merit of Chriſt. And therefore how far ſoever the Grace of God, and Merit of Chriſt may be otherwiſe con-

concerned, yet there is, as to the punishment, a peculiarity ascribed to Human Satisfactions. Thus *Bellarmine*, *It doth seem the most probable, that there is but one actual Satisfaction, and that is ours.*

De Purgat. l. 1. c. 14. SS. Tertius tamen. Edit. 1605.

4. This is granted of Temporal Punishment, that it's not taken necessarily away with the Guilt, but that the Punishment may remain after the Guilt is pardoned: but the Question will rest upon the Eternal Punishment.

For the understanding of which, it's to be remembred, that they teach that the punishment due to Sin is not properly removed with the Guilt, but that in kind it remains after the remission of it. This *Bellarmine* agrees to in the words of *Cajetan*; *Cardinal* Cajetan *rightly explains this*, viz. *That Punishment which remains to be paid after the Remission of the Fault, is the very same Punishment of sense which the Sinner ought to have suffered in Hell, the Eternity only being removed.* So that the Punishment remains in nature the same, but is by some means changed from Eternal into Temporal. The solution of which, when, and how, and by what means this change is made, will lead us into a right understanding of this matter.

De Pœnit. l. 4. c. 1. SS. Quod si probatur.

*Bellarmine* indeed saith, that *the Eternal Punishment is changed into temporal, when the Guilt is forgiven.* But let this Assertion be as it will; if the Eternal Punishment is in some cases changed into Temporal by the same means by which the Temporal is removed; then the Merit and Passion of Christ is in those cases no otherwise concerned in taking away the Eternal Punishment, than it is in taking away the Temporal. But it is granted, that in taking away the Temporal, the Passion of Christ is only mediately, and remotely, and improperly concerned, and that it's taken away immediately, and properly, and actually, by other means, such as Satisfactions, *&c.* and

De Purg. l. 1. c. 14. SS. Porro applicatio.

it

it is *de Facto* ſo in exchanging the Eternal into Temporal; which is done by Satisfactions, the Power of the Keys, and Indulgences. So *Vaſquez* concludes as to the Former, that God's Grace ſuppoſed, as to Mortal Sins, *we do indeed ſatisfy God for our ſin.* And as to the two latter, the firſt about the Power of the Keys, ſhall be undertaken, *Aſſert.* 21. The ſecond, how Eternal Puniſhment is changed into Temporal by Indulgences, I ſhall remit to the Appendix. P. 3. D. 2. c. 6. n. 58.

From all which it appears, what ground there is for this Aſſertion of the Preacher, that *the Paſſion of Chriſt takes away only the Guilt of Mortal Sins, not their Eternal Puniſhment*; that is, that there are thoſe ways of taking away the *Eternal Puniſhment* in the Church of *Rome*, and of changing it into Temporal, which do no more concern the Paſſion of Chriſt in it, than in taking away the Temporal; that is properly, immediately, and actually taken away by Humane Satisfactions, *&c.*

*The bare ſaying of Prayers, without minding what they ſay, is acceptable to God.* The words of the Preacher are here but partially related, For thus they are produced. *What ſay you to the Doctrine of* opus operatum, *which makes the meer work done in all Acts of Devotion ſufficient to Divine Acceptance: particularly the bare ſaying of Prayers, without either minding what they ſay, or underſtanding it.* So that what the Adviſer quotes is a particular of the foregoing General, and brought by the Preacher as an inſtance of what he had charged upon them. He tells his Auditors, *that meer work done in Acts of Devotion, is,* in the opinion of the Church of *Rome*, *ſufficient to Divine Acceptance.* To this our Author hath nothing, it ſeems, to ſay, and indeed it's ſo agreeable to the Council of *Trent*, that he that will deny it, is in danger of its *Anathema.* But ſuppoſing any one ſhould be ſo hardy as to deny Aſſert. 18. Sep. 7. Can. 6. 8. 12.

deny it; the Preacher fortifies it with an Instance, *Meer Acts of Devotion are*, saith he, *sufficient*; for so is *the bare saying of Prayers, without either minding what they say, or understanding it.* And yet lest this should want of its force, he goes on: *And agreeably hereunto the Romish Church enjoins the saying of them in a Language unknown to the generality of her Children.* If I am not mistaken, our Author has here involved himself in no small difficulty, and must either grant that which he would fasten as a *Falsification* upon the Preacher; or (which is worse) must condemn his own Church for enjoyning the Worship of God to be so administred, as to be unacceptable to him. It's apparent that the Publick Prayers in their Church are in a Language unknown to the Generality of the People; it's as Evident, that they cannot mind what they do not know nor understand: and he acknowledges here, that without minding what they say, their Prayers are not acceptable to God. So that consequently Prayers in an Unknown Tongue, are not acceptable to God. I know our Author is no friend to Inferences; and it's likely he will put the case upon another issue, that the Preacher charged this as a Doctrine of the Church of *Rome*, that *the bare saying of Prayers, without minding what they say, is acceptable to God.*

And it's likely there he will stick, unless he conceals himself under the words, *minding what they say*: I was upon this running to Cardinal *Tolet*, to *Salmeron*, &c. to give our Author satisfaction in the point; but I considered that was a great way to go, and a good substantial English Author might do as well: and to him I recommend ours; and that is the Representer, who saith: *It's an undeniable thing, that, to say Prayers well and devoutly, 'tis not necessary to have attention on the words, or on the sense of the Prayers.* And having brought these two

Pap. Misrepr. and Repr. ch. 25.

Friends

Friends together, I leave them to compound the matter between them; and ſhall paſs on.

*They appear before God in their Churches Dumb and Senſeleſs, like an Idol.* The Adviſer had done the Preacher more right, if he had kept to his words, *So are the People to appear before God*, &c. For the *So* would have intimated the Connexion they have to ſomewhat foregoing; and the words, *the People*, would have ſhew'd that the Clergy were not herein included (though many of them are involved in the ſame caſe, if their own Authors are to be credited.) To return, the Preacher ſaith, The *Pope takes from them the knowledge of the Prayers offer'd in their name, and lets them not underſtand their own deſires. So are the People to appear before God dumb and ſenſeleſs like one of their Idols.* Now here it's ſuppos'd that all publick Prayers are offer'd up to God in the name of the People; that the People ought to know what is put up in their name, and to join in it, that by their conſent they may be Their prayers and deſires: and that if they do not underſtand, nor give their Amen and Conſent (which they cannot do unleſs they underſtand) that then they are *dumb* and *ſenſeleſs*; by which means their Prayers are defeated of their Acceptance, and they of their Right. Now I would fain underſtand, what is the part of the People, and wherein they are concerned; if not in what is done for them, and in their behalf; or for what end even their Service is ſo compoſed; as to have in it Petitions, Exhortations to attention, Reſponſes, Leſſons, Creeds, &c. which in the firſt deſign of them were contrived and ordered for the People, and in the nature of them do imply it; and yet the People too be as *dumb* to ſpeak, and as *ſenſeleſs* to underſtand as an Idol? The matter of Fact, that ſo it is, is evident againſt our Adviſer's Remark; but the Reaſon of it I am yet to underſtand.

Aſſer. 19.

Sixt. Senenſ. Biblioth. l. 6. Annot. 263.

Assert. 20. *They avowedly allow what God positively forbids.* The words of the Preacher, as afore-recited, are, *They absolve in some cases from the obedience of God himself, and avowedly allow, what he as positively forbids; authorize Incestuous Conjunctions, and license Perjury.* The Charge has two Branches, *viz.* the absolving from what God commands, and the allowing what he forbids; but though these are opposite Terms, yet as the Authority of God is equally concerned in both, so it's equally invaded in the violation of either. And whether the Church of *Rome* forbids what God commands, or allows what he forbids, She is (if guilty) equally an Offender. And that remains to be tried, in which I shall follow our Author, and confine my self to his branch, *they allow what God forbids.*

It is a saying of Cardinal *Zabarel*, that in the Church of *Rome*, *they have persuaded the Popes that they might do all things whatsoever they pleased, although unlawful*; and that, *sint plusquam Deus, more than God.*

But this however true, may seem to be too extravagant; and it's more than I am obliged to prove. But let us see what power is challenged, and then we shall find

1. The Canonists agreeing that there is no Divine Law but what the Pope may dispence with, except the Articles of Faith.

De Concess. præbend. è proposuit, &c.

2. Wherein any of the Divines do differ from the Canonists, it is not in the power, but the way of explaining it, saith *Catharinus*, whether it be properly or improperly: that is, saith *Suarez*, it's no formal Dispensation of the Divine Law but the matter of the Law is changed.

Cont. Cajet. 6. p. 524.

De vot. l. 6. c. 9. n. 7. &c.

3. The same Author saith, It's manifest the Church hath granted real Dispensations in this kind; and the Gloss upon the Canon-Law gives us some Instances, in which the Pope doth dispence against the Law of God, as *Vows* and *Oaths.*

Of the Former *Escobar* ſaith, that by virtue of a Bull the Vow of not ſinning may be changed, as in Fornication. Theol. Mor. To. 1. l. 7. c. 20. n. 281.

Of the Latter, *viz.* Diſpenſing with Oaths, the Inſtances are ſo notorious and many, and ſo often produced, that it need not to be inſiſted upon. After all it muſt be confeſs'd, that the Preacher fail'd in the modiſh way of expreſſing himſelf; for he ſhould have ſaid, the Church hath a Power of *altering* the Nature of things, and that what was before an *Inceſtuous Conjunction*, is by the Diſpenſation made lawful and honeſt, and not inceſtuous; and then it's likely our Adviſer might have had nothing to ſay. It's no matter whether we cannot find out the difference, when they do.

*To Confeſs, and to be Abſolved, is ſufficient for the Forgiveneſs of Sins, though there be no Sorrow for the Sins at all, but only for the Penance.* It is ſo, ſaith the Preacher, *in effect*; when, *It is not neceſſary to this Abſolution, that they ſhould be contrite or heartily ſorry; for Attrition with Auricular Confeſſion, ſhall paſs inſtead of Contrition.* I am here at a ſtand, to know whether our Author objects againſt the Doctrine the Preacher charges upon the Church of *Rome*; or againſt what he ſaith, it is *in effect*. Methinks there is little Reaſon for the Latter; for if Forgiveneſs of Sins be the conſequence of a juſt Abſolution, and if that be a juſt Abſolution which is the conſequent of Confeſſion and Attrition, then certainly *to Confeſs, and to be Abſolved, is ſufficient for the Forgiveneſs of Sins, though there be no ſorrow for the Sins at all, but only for the Penance*, that is, though there be only Attrition; for what is Attrition, but a ſorrow for the penance and the puniſhment threatned to Sin, though there be no true ſorrow for the Sin? So that the Point will reſt upon the Former, *Whether Attrition with Confeſſion doth paſs* Aſſert. 21. Concil. Trid. Seſſ. 14. c. 4.

*instead of Contrition?* This I confess the Council of *Trent* is cautious in, because it's a Doctrine so manifestly repugnant to the Scripture, and gives so great a liberty to sin, that it's highly scandalous; but yet it takes care to secure the Reputation of their Church in a matter of greater consequence to them, and that is, Infallibility, and that it doth by covertly maintaining this Doctrine which had been long a prevailing Doctrine in their Church. For first, we are there told, that *the Sacraments do confer grace upon all, and always upon such as rightly receive them:* And again, that *Attrition doth dispose the Sinner to receive the grace of God in the Sacrament of Penance— and doth bring to Justification.* Now if Attrition doth dispose the Sinner for Justification, and for the Grace of God in that Sacrament, and the Sacraments do confer Grace on those that are disposed; then the Grace of God is received, and the Sinner justified upon Attrition, though without Contrition.

Sess. 7. de Sacram. Can. 6.

Sess. 14. cap 4.

This is more fully express'd in the Catechism, which saith, *Though the Sinner be not affected with such a grief for his sin, as may be sufficient for pardon; yet when he has rightly confess'd to a Priest, all his Sins are pardoned, and by the power of the Keys in Absolution an entrance is opened into Heaven.* If there was need for it, I could multiply Authorities from the Casuists (who certainly are proper Testificators to it) but I shall appeal for it to the privilege obtained (as it's said) by the Blessed Virgin for her devoted Clients, which is, that *none of them can depart this life without Sacramental Confession*, and all Grace belonging to it: of which I shall give a remarkable Instance. "A certain Bandito having understood from a "poor Woman, and she from a Holy Man *in the Pulpit*, "that whoever fasted upon the Saturday, in Devotion to "the Blessed Virgin, should be sure to Confess in the "point

Cat. ad Paroch. par. 2. c. 3. SS. 38.

" point of Death, nor ſhould depart without true Pe-
" nance, and ſhould avoid Damnation. He vowed to
" obſerve this as long as he lived, which he did; but
" after many years it happened this Robber was ſurpri-
" zed in his Wickedneſs, and without delay had his
" Head ſtruck off. Which was no ſooner done, but the
" Head thus ſevered from the Body, cried out *Confeſſion*,
" *Confeſſion*, *Confeſſion*. The Standers by amazed, ſent
" for a Prieſt to the next Village, who laying the Head
" to the Body, The Thief told them that he had this
" grace ſhewed him, becauſe he had done this good in
" his life, that he faſted on the Saturday; and that when
" the Devils would have taken away his Soul, the Bleſ-
" ſed Virgin appeard, and would not permit the Soul to
" go out of the Body, till he was fully contrite, and had
" confeſs'd all his Sins. Which having done, he died.

I have indeed the Story immediately from *Spinellus*, (and who will may find more there of the ſame kind) but he from *Pelbartus*, and *Anſelm*, and the Book called *Scala Cœli*: and *Spinellus*'s Book is licenſed by the General of the Jeſuits, *Cl. Aqua Viva*, &c. There was a time it ſeems when this Doctrine was taught in the Pulpits, and it's ſtill good Doctrine with others; and whether we muſt take this Doctrine of the Church from thoſe, or the Adviſer, needs no great deliberation.

Per. Spinelli Amor Dei paræ Virginis. Colon. 1649. cap. 1. n. 24.

*An Indulgence or Pope's Pardon purchas'd with Money, ſerves with them inſtead of Sanctification, and a Godly Life.* The Indulgences are (as the Preacher ſaith well enough) the *merits of others ſtored up in the Churches Treaſury*, and diſtributed according as the chief Steward of it ſees fit, and upon what terms he pleaſes to thoſe that have them not of their own. The Preacher ſaith it is *by way of Commutation inſtead of Holineſs, and a Godly Life, for thoſe who give Money for them.* The Firſt of theſe he wanted not

Aſſert. 22.

V. Pope Clement. VI. in Conſtit. in Bellarm. de Indulg. l. 1. c. 2, §§. ult.

not Authority for; for by those were Persons of the most profligate Lives encouraged to go for the Holy Land, and on other Expeditions, when they had thereby indulged, and had a promise of an Eternal Reward; though guilty of those Sins that excluded out of the Kingdom of Heaven, as the Historians tell us: and which were so absolute and plenary upon other occasions in future Ages, that it encouraged the Dissolute, and became offensive to the Virtuous. So *Conradus Urspergensis* saith, *That by plenary Indulgences more Wickedness was brought into the World; and that they said, Let me act what Wickedness I will, I shall by these be deliver'd from Punishment:* So *Polydore Virgil* saith, *That after Indulgences were grown common, many did less abstain from Evil Actions.* So the *Centum Gravamina, n.* 3. *An.* 1523.

Gul. Tyrius Histor. Orient.

Chron. p. 322.

De Invent. l. 8. c. 1.

And still the case grew worse, and the Scandal increased, as these were exposed to Sale; and those that had no mind to perform the Penance, or observe other Conditions, might buy it off with Money: By which means, though *Rome* grew rich, yet the Ecclesiastical Authority was brought into contempt, and encouragement was given to many Sins; as their own Historians do observe. And this (as it's well known) gave the occasion to the Reformation in *Germany*, when *Leo* the Xth prostituted the Indulgences to all Comers, and his Bankers promised pardon without any distinction of time, place or sin, as an Historian observes. See more of this in the Appendix.

Ursperg. Chron. p. 307. Platina in Bonif. 9.

Assert. 23. *Auricular Confession is the means whereby the Clergy work their Plots and Projects; 'tis a matter of meer Interest; and were there no gain in it, their chief Champions would be ashamed of it.* The words of the Preacher are, *Auricular Confession their great Intelligencer, the main curb of the Laity, whereby the Clergy hold them in awe, in being admitted*

*admitted to all the Secrets of States and Families, thereby to work their Purposes, their Plots,* &c.

Now by this we are led to discover,

1. What Confession is, and how fit a means such a sort of Confession is to let them into the Knowledg of Secrets.

2. What use has been made of it in their Church.

1. Confession in the Church of *Rome* requires "before-hand a diligent Premeditation, and Examination "of the Conscience about all and singular Mortal Sins, "even the most secret, whether Acts, Thoughts, or De-"sires, with all their Aggravations, and Circumstances, "so far as may change the nature of the Sin, and then "to discover all those that they can call to mind, to the "Priest, from whom they expect Absolution. This Con-"fession they say is necessary to all after Baptism *Jure* "*Divino*; and if any Person knowingly retain any of "these from the knowledg of his Confessor, he can have "no benefit of the Absolution. Concil. Trid. Sess. 14. c. 5. Can. 6, 7.

By this means, I hope, the first part of the Preacher's Charge is sufficiently evident. For if the most secret thoughts of that kind are to be laid open before the Confessor, and none of the Mortal Sins, nor their circumstances that affect the kind and nature of them, are to be omitted, certainly the Fathers must be let thereby into, if not all, yet the greatest *Secrets of States and Families, and hold them in awe*; for if at any time their Penitents do step aside, and give them any provocation, or else refuse to act according to their Injunction, they are at their mercy whether they shall prosper, or be ruined in this World; or whether they shall stand absolved or condemned as to another. So that if the Confessors have a mind to *work their Purposes, their Plots and Projects*, there cannot be a more useful Expedient than this. For what may

may not they do who have the Consciences, the Reputation, the Safety here, and Salvation of men hereafter in their power? And if any thing under Heaven will support the *Romish* Church, this will. So that it is of the greatest consequence to maintain it, and to stamp a *Jus Divinum* upon it, to make it a Sacrament, and denounce an *Anathema* against them that shall call it into question. Therefore the Preacher thought he had reason to say, *should that go down, then farewell Popery.*

2. The next thing is to enquire into the matter of Fact, and to see whether what lies so fair for such an end has not been applied to it, and made to serve it. And of this among many I shall only give an Instance or two. The Story of the Holy League in *France* is well known to the World, and though not made more truly known, is made more famous, by the History of it not long since published by *Lewis Maimbourg*. In that League we are told by a much better and more faithful Historian, the great *Thuanus*, That the Confessors in private Confessions did calumniate the King; and did not only maintain it lawful for Subjects to enter into Leagues against his Consent, but that they sometimes refus'd to absolve their Penitents without they would join in the Design then on foot against *Henry* the IIId. The same use was made of this Divine Institution (as they would have it) by Father *Arnold*, Confessor to *Lewis* the XIIIth of *France*, who made the King to swear solemnly at Confession never to intermeddle with Affairs of State, nor to controul or dislike the Measures and Proceedings of the then powerful Favourite and great Minister of State, *Luines*. Now the Question is, whether our Author himself be not *ashamed* of such practices; and if he be, and the whole Church has the same reason for it, what then is the Reason, for which it was tied so strictly upon the Con-

Hist. l. 85. Leydæ 1646. p. 100.

*Memoires de Duc de Rohan. lib.* 1.

Conſciences of men thus to confeſs, and all muſt be damn'd (as far as the Church can damn them) that put not themſelves into the power of their Confeſſors.

*They are bound to vow Ignorance under the ſevereſt Penalties.* The words of the R. R. Preacher are——*Ignorance the Mother of their Devotion, which they are bound to by Vow, and under the ſevereſt Penalties; ſo that it is a Mortal Sin, ſo much as to doubt of any part of their Religion.* Aſſert. 24.

That Ignorance is the Mother of Devotion, is one of their known Maxims; and this without doubt was one reaſon why ſome of the moſt Devout among them, ſuch as St. *Benedict*, St. *Francis*, and *Ignatius Loyola*, were alſo ſome of the moſt Ignorant: And if the Obſervation be true, there is the ſame reaſon for encouraging Ignorance in the Vulgar, and obliging others to it in many caſes, as there is for encouraging Devotion, which is, it ſeems, the Daughter of it. From hence I conceive it was, that St. *Benedict*, in the Rules given to thoſe of his Order, obliges them to ſuch a courſe of Devotion as will ſecure them againſt what he himſelf was a hater of, Humane Learning; and that herein they might be like to their Founder, of whom St. *Gregory* ſaith, he was *knowingly ignorant, and wiſely unlearned.* So that he that vows to obſerve theſe Rules, vows to be ignorant; and if he be knowing and learned otherwiſe than he is devout, he muſt either break his Vow to obtain it, or muſt acquire it more by Inſpiration than Induſtry, which the ſtrictneſs of his Rule will not afford him ſufficient leiſure for. This they *are bound to by Vow*, as the Preacher ſaith; but that any among them are *bound to vow Ignorance*, as the Adviſer makes the Preacher to ſay, that I know no more than the Preacher ſaith it. To be bound to it *by Vow*, is to ſay this Vow binds to it; but to be Dial. lib. 2.

bound *to vow*, is to to be bound before the Vow. To this the next Assertion is a-kin.

Assert. 25. *Their avowed Principles are to keep the People in ignorance.* For proof of this, let us review what is charged upon them by these Preachers. As,

1. *That Ignorance is with them the Mother of Devotion.* So we are told, that *such as pray in Latin, though they understand not what they say, do pray with as great devotion, and oftentimes more than others that pray in a Tongue they understand:* and that *no understanding of words can be compared to it.* So that if they *do keep the People in ignorance*, they act but conformable to this Principle.

Rhem. Annot. in 1 Cor. 14. p. 462.

Card. Hosius de ling. Vernac.

2. The Preacher saith (which the Adviser hath cautiously left out) *If you do but blindly believe as the Church believes, and blindly obey what is imposed upon you, you are good Catholicks.* And what is this, if true, but an encouragement to be ignorant? And that it's true, I have shew'd Assertion 14, and 15. And so *Bellarmine* tells us, that the People are to rest satisfied *in the Judgment of their Superiors.* And say *the* Rhemists, *He saith enough, and defendeth himself sufficiently, that answereth he is a Catholick man, and will live and die in that Faith,* &c. *and that his Church can give a reason of all things which they demand of him.*

Dr. S's Serm. p. 28.

De Justif. l. 1. c. 7.

Annot. in Luk. 12. 11.

3. The Preacher saith, *It is a Mortal Sin so much as to doubt of any part of their Religion.* Which is in other words what is said by *Navar*, &c. that *it's an Heresie* (and sure that's a Mortal Sin) *to dispute a point of Faith*, and he incurs the supicion of it that doth but question it. And to secure from doubting, an Heretick (as they call him) when reclaim'd to their Church, is to swear with an Imprecation to continue in it; with which Doubting is not very well consistent.

Manual. c. 11. n. 26.

Pontificale.

4. They

4. They take away *the Key of Knowledg*, the Holy Scriptures, and forbid the People to have or read them *under the greateſt Penalties.* And the time has been, that thoſe Parents have been brought to the Stake, that taught their Children ſo much as the Lord's Prayer, the ten Commandments, and the Apoſtles Creed, in the Vulgar Tongue. Burn. Hiſt. of the Reformat. par. 1. l. 1. p. 31.

Now if all this be not *to keep the People in Ignorance*, nothing is: And if it be not their *avowed Principle* to keep them ſo, it's not eaſy to know what is.

*They teach their People better Manners, than to rely upon the all-ſufficient Merits of Chriſt.* The Preacher here ſuppoſes, that ſince the Merits of Chriſt are All-ſufficient, there is no need of the Merits of others; and that we cannot rely on our own Merits, or the Merits of others, without derogating from the All-ſufficient Merits of Chriſt. For the better underſtanding of the Caſe, and Vindication of the Preacher in this matter, Propoſit. 26.

1. I ſhall obſerve, That the Church of *Rome* teaches, that we both can and do merit by Good Works. Thus the Council of *Trent* maintains, That *the Good Works of juſtified Perſons are not ſo the gifts of God, but that they are alſo the Merits of the juſtified, and do truly Merit an increaſe of Grace here, and Glory hereafter.* And that as *Bellarmin* ſaith, *Becauſe of the Work it ſelf, altho there were no Covenant or Promiſe from God.* And as *Vaſquez* adds, without the merits of Chriſt. For thus he ſtates the Point, *There is no increaſe of value accrues to the Works of juſt Men by the Merits or Perſon of Chriſt, which they would not have had otherwiſe freely confer'd upon them from the ſame Grace by God alone, without Chriſt.* And he afterwards infers, That ſuppoſing the Merits of Chriſt to have obtained Grace for us to work, *We have no more* Seſſ. 6. Can. 32. De Juſtif. l. 5. c. 17, &c. In 1a, 2dæ, q. 114. d. 214. c. 7. Art. 8. d. 222. c. 3. n. 30, 31.

*need of Christ's Merits to supply our defects, but that our own Good Works are of themselves sufficient.* Now, if they thus teach that Good Works do truly merit, and that tho there were no Promise of God, and *without Christ*; I leave it to every one to judg whether they do not teach the People to rely on somewhat else than the Merits of Christ.

2. They teach the People to rely on the Merits of others. As

1. In their Doctrines of Supererogation and Indulgences; the former of which, is the Overplus of the Satisfactions of the Saints, as well as of Christ, deposited in the common Stock or Treasury of the Church The later is the dispensing, issuing out, and applying that Stock, as the great Conservator of it, the Pope, sees meet; and by Virtue of which the defect of Merit in others is by that means compensated.

2. They teach the People also, to rely on the Merits of others in their Doctrine of the Invocation of Saints and Angels, whereby they constitute other Mediators than the alone Mediator Jesus Christ; whom they are taught to *fly to for Aid*, and whose Merits they depend upon for success in the things they are Sollicitors for.

3. They are taught this farther, when they are taught to join the Merits of the Saints, with those of Christ in their Offices; and however they sometimes conclude in the Name of Christ, yet in the Body of the Collects the Merits of the Saints are made the ground of their Hope, as, *Grant that we may be helped or delivered by the Merits of blessed Saturnus*, or *Andrew*, or *Nicholas*, &c. If I should tax their Forms of Invocation to the Virgin *Mary*, I might compose a Treatise of it, where they are taught to recommend all their Hope and Comfort to her, and to desire that through her Merits and Intercession all may be directed, &c. So

Proprium Missarum de Sanctis, &c.

Offic. parv. B. M.

So that if to direct them to the Merits of others, to rely on them, to make them the ground of their hopes, to plead what they have done as an argument for their own ſucceſs, and to pray to them as thoſe that have merited to be heard for others, be to teach their people to rely on ſomewhat elſe than the Merits of Chriſt, then the Preacher was not out in aſcribing this Doctrine to them.

But yet at laſt the way of wording it, may ſeem liable to exception, *viz. They teach the people better manners than to rely*, &c. But in this the Preacher is not ſo much to be blamed, ſince he herein manifeſtly alludes to the Argument they uſe for the Interceſſion of Saints and Angels; and their Invocation of them, which I ſhall chuſe to deliver in the words of one of their own Authors: *After the Pater Noſter, it is to be obſerved that the uſual cuſtom of the Catholick Church is to ſecond it with an Ave Mary, whereby we do imitate the beſt manner of ſolliciting with a temporal Prince, to whom having humbly delivered our Petition, for more aſſurance of better ſucceſs, we make alſo recourſe to ſome powerful Favourite*, &c. Poor mans Devotion, *Par.* 1670. *p.* 477. Now if Chriſts Merits be all-ſufficient, and what we are taught ſolely to rely upon, then their Courtly Argument of other Favourites and Interceſſors and Merits, however mannerly it may be in conceit, is an affront to the Merits of our Saviour; and ſo much the more as a ſufficiency in any reſpect is given to theirs, is there a derogation from the All-ſufficiency of His.

*The Clergy muſt live a ſingle Life, whether honeſtly or no, it makes no matter.* Aſſert. 27.

*The reaſon why they muſt live ſingly, is for fear leſt having Wives and Children, they ſhould give the State ſecurity of their Obedience to their Soveraign.* Aſſert. 28.

In theſe two Aſſertions of the Preacher, there are theſe Three Things contained,

1. That

1. That the Clergy in the Church of *Rome*, must and are obliged by the order of the Church, and their own Vow, to lead a single life.

2. That there is more care taken that they live *singly*, than that they live *honestly*.

3. That there are Political Reasons for this Imposition, of which the *giving the State security* is one.

1. The first is determined by the First and Second Councils of *Lateran*, &c. and is out of dispute.

2. That there is more care taken that the Clergy live single, than that they live honestly; I think is undeniable, if we may judg of it by the Punishments, the Allowances, and Resolutions of the Case.

As to the Punishments, if a Clergy-man be found to be married, he must either be separated from his Wife, or be deprived: So it has been decreed, and so it was executed in the Reign of Queen *Mary*; but if one in Orders keeps a Concubine, the Pope's *Taxa* fines him but 7 *Grosses*, or about 10 *s.*

Thuanus Tom. 1. An. 1553.

Tax. Camer. Apost.

As to the Allowances, one is absolutely forbidden, without any relaxation or Dispensation, the other has been openly allowed and licensed upon a Yearly Pension, as *Espencæus* complains.

In Tit. c. 1. Digres. 1.

And if we come to compare case with case, it's resolved, that the one is a sin greater than the other; so *Costerus* the Jesuit; *If a Priest commits Fornication, or keeps a Concubine at home, altho he is guilty of a grievous Sacriledg, yet he sins more grievously if he marries.*

Enchir de Cœlib. c. 15.

3. That there are Political Reasons for this Imposition, and continuing it. It's granted by many learned men of that Church (such as Cardinal *Cajetan* and *Antoninus*, &c.) That the Marriage of Priests is not forbidden by any Divine, but by the Ecclesiastical Law, and so may be, and has been in several Cases dispensed with by the Pope.

It has been obſerved and lamented by ſeveral pious Perſons among them, that the Celibacy of Prieſts has produced grievous Enormities, and that however uſeful it might have been in ſome ſeaſon, yet now being turned to the contrary, that the Church ought to do as a good Phyſitian, that when he finds his Medicines rather hinder than promote the Cure, lays them aſide. So the Prudent *Caſſander*, and Pope *Pius* the IId. Conſult. Art. 23. Platina.

Now when this is the Caſe, and the Church ſuffers ſo much by the Scandal, and the Souls of many by the indiſpenſable obligation to Celibacy, why it ſhould not be in theſe circumſtances relaxed, I know not of any other reaſons imaginable, than what are Political.

It's given as one reaſon by *Gerſon* and *Bonaventure*, why Marriage was not forbidden to the Clergy in the Primitive Church, becauſe it did not then abound in wealth and poſſeſſions as now: And we may hereby gueſs for what reaſon it is now forbidden, and that is, that the Treaſure acquir'd by the Church may not be diverted, and that all within it having no other Relations than the Church, their care and endeavour may be directed thither, and their whole dependance may be upon it. Wife and Children are Hoſtages where ever they are, and the beſt Security a Prince can have from his Subjects; and whatever reaſons they would find to break with him, theſe are the moſt likely means to retain them in their obedience; and therefore if the Prince has theſe in poſſeſſion, it will be hard for the Church whatever uſe ſhe has for its Clergy, to prevail with them to venture the loſs of theſe pledges to ſerve it. So that a Church that ſteers it ſelf by Political Maxims, and hath frequent Controverſies with Crowned Heads, may ſee there is reaſon, if it would preſerve the Clergy intire to it ſelf, to prevent their Engagements in ſuch a ſtate of life, as would rob the Mitre

of

of so choice a Jewel, and translate it to, and settle it upon the Diadem of the Prince.

Thus have I gone through these 28 Observations the Adviser has drawn from the Sermons he quotes; and now I will venture to leave it to the Reader's candor to judg concerning the truth of his Assertion in the close
P. 55. of them, *viz. 'Tis certain the Papists disown these Doctrines, and preach against them as much as these very Doctors, who appear so zealous to condemn them.*

If our Author pleases, for the Vindication of his own Preachers, to shew us where they have been as zealous against these Doctrines, in their Pulpits, as those he quotes and reviles have deservedly been; and to quote as good Authorities to clear their Church from these charges and imputations, as I have quoted to maintain them, he will do much better service than by a risque of Rhetorical Exclamations, try to amuse rather than
Ibid. satisfie his Reader. He has told us, *that the most that can be said of these 28 Points is, that some of them are mistakes of the Preachers, others Exaggerations, others Inferences from some single Author; others absolute Falsities, and wicked calumnies.* Now this would have been a work becoming himself to undertake, and with a gentle hand (for he must not press too hard) to have ranged these Points in their order, and to have told us which he would be pleased to leave to these Preachers, and which they will take to themselves. For if he leaves it to the Preachers; they will turn the Points upon his Church, and the *wicked Calumnies* upon himself. The world on this side the Four Seas is grown too wise to be any longer entertained with such Ecclesiastical Amusements; it's Reason and Authority, close Arguing, and a clear stating of Matters, that is expected. And however *Misrepresentations* at one time, and *Agreements* at another, and *Cauti-*

*ons* and *Advices* at a third, may have their turn, and be of use in defect of better; yet they will be like *Gondomar's* Lye, that may at some time do a piece of hopeful service, but is not to be too often try'd, lest it become unsuccessful and ridiculous. Our Author cannot but know that this is a way they may soon be made weary of, if the Preachers should turn Writers, and could apply their time to no better purpose; since no Church in the world lies more open than his own. The cause would not then be like a taking up an occasional Sermon, *or a single Author*, and trying tricks upon it, sometimes mangling, sometimes omitting, sometimes changing, sometimes extorting that from it which was never in it. And when all is done, *the most that can be said is, that some of them are mistakes of the* Misrepresenter's and Advisers; *others Exaggerations; others Inferences from some single Author, or some Abuse in Practice; others Absolute Falsities, and Wicked Calumnies.* But they would appear with a Mass of Irrefragable Authorities, such as Popes and Councils; and the *Veterane* Army of obsolete *Missals*, and *Breviaries*, *Offices* and *Legends*, which tho now they would have buried in oblivion, and the Writers of the Church of *England* have been so charitable of late to them, as but sparingly to produce; yet it is an Advantage against what pretends to be an Infallible Church, and the present Writers of it amongst us, that there needs not a greater. And if they had a mind to proceed, and would make Collections of Doctrines and Principles from such Books as have come forth with uncontrouled *Imprimaturs*, there will be no end of this Labour. But thanks be to God they have better things before them, and care not to squander away their time in such Inquiries, which can be of little better use than old Romances, to shew the Ignorance and Superstition of the Times in which these

things were received with the Veneration of Gospel, and the Degeneracy of that Church that brought them into the World.

It's a mean thing for a man of Wit (as our Author is) to play away his time in such little Undertakings. He seems to be made for better things, and it would be a matter worthy of himself to try his Talent in some of the abovesaid Points, and at once to clear their Church of the Obloquy of those Doctrines, or the Doctrines from the Error charged upon them. As for example, let him employ some of his spare Minutes about reconciling Transubstantiation to Sense and Reason, or in shewing the admirable Advantage and Edification that there is in having the Service and Scripture in an Unknown Tongue; or proving the invariable Conformity of their Church, to Scripture, Antiquity, and it self, in their Infallibility, Confession, Indulgences, Images, Pilgrimages, &c. For it will be a very hard thing to believe a Church Infallible, that has mistaken, and has neither Scripture, nor Antiquity, nor it self to plead for it self. That has Missals and Breviaries, and Legends and Authentick Scriptures in one Age, that they are ashamed of in another, and for the vindication of which, are fain at last to come from the pinnacle of Infallibility, to the humility of an *Exposition*.

Pag. 50. He may complain till Doomsday *that our Guides have gone out of the way*, and may fill the World with *Advices* and *Cautions* against the *Poison infused into Congregations from the High Places*; but it will be to little purpose, unless he proves it as well as says it, and gives a better Testimony of his Ability and Sincerity than what has appeared in this Collection.

As to his Ability (whatever it may be in a better Cause) after all the rally against the Preachers, he ha

no

not so much as ventured upon one Point, but has acted all along as a meer Supposer. As to his Sincerity, if the leaving out Quotations, and often whole Paragraphs and Clauses tending to the explication and confirmation of what was taught by the Preachers; if mangling and altering the Words and Sense be Certificates of it, he is one of the most candid and ingenuous Writers of this Age. I shall not trouble the Reader with a Collection of this kind, I have here and there given a taste as I went along, chusing rather to expose the Argument than the Writer; and that being done, to hasten to an end.

The Two remaining Cautions refer either to the descriptions given in some Sermons of what is held and practiced in the Church of *Rome*, as *Pilgrimages*, *Hair-Shirts*, &c. *the Mass* and *Purgatory*, or else to the season of Preaching them. In both of which it had become our Author first to disclaim the Charge, or disprove the thing, before he had blamed the Preachers. For if the *Pilgrimages*, *going bare-foot*, *Hair-Shirts*, and *Whips* used in the Church of *Rome* are as far from being means of going to Heaven, as the Preacher supposeth, he said not amiss, *That they may as well expect to bring a Cart, as a Soul to Heaven by such means*: And if these are taught to be means when they are not, they deserve to be treated with some Contempt and Severity. Doubtless, in no place is a strict observation of the Rules of Decency and good Order more requisite than in the Pulpit; but to call some things what they are, will be contrary to both and intolerable in the opinion of those that would have them to be that which they are not; and who are more willing and forward to find out the faults of others, than to espy, acknowledg, or vindicate their own. The matter lay fair before our Author, and it would have been a generous Undertaking to have fastned upon the Argument,

ment, and then he might in the Close, with honour and advantage have exposed the *Contemptuous* humour that he pretends to discover in those Preachers.

He may be pleased to remember *A Vindication of a Passage in Dr.* Sherlock's *Sermon*, *Preached before the House of Commons*, that yet wants an Answer after almost Three Years expectation of it; and methinks those that take an occasion so often of late to put us in mind of the Former, should as well consider that we have not forgotten the Latter; and if the *Adviser* had to his Invective against the Sermon, tack'd a substantial Reply to the *Vindication* of it, he would have done greater service to his Church, and given greater satisfaction to others, than by exclaiming against the unseasonableness of it. When could there have been a fitter opportunity for their own Vindication from the Doctrines of Deposition, &c. than when they had this Provocation given them, before that Honourable Assembly? When could it have been more seasonable for them to have appeared in it, however unseasonable they thought it in him to preach it? If this had then been done, they had gone far toward the opening the Eyes of that solemn Assembly that desired the Dr. to print it, and the stopping the mouths of such petulant Preachers; but when they have let the Cause drop, as if they were willing to have it forgotten; when there has been so long a silence, till they come forth with their late *Exaggerations*, they give us too great reason to believe, That all this proceeds from the weakness of a sort of people, that when they find themselves not able to encounter an Adversary, pelt him with Reproaches.

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PAge 3. l. 6. after *rest*, r. *except the two last*. p. 8. l. 1. r. *Preachers*. p. 14 Marg. l. 4. r. *Disquis*. p. 19. mar. del. lin. ult. p. 22. mar. l. 1. r. *Pelag*. p. 25. mar. l. 8. r. *Pelag*. p. 25. l. 4. r. *in Consultation*, mar. l. 19. r. 13. p. 26. l. 26 r. *Heresticks*. p. 28. l. 3 r. *into it*, mar. l. 1. r. *In* 1 *Tim*. p. 30 mar. l. 3. r. *Sacred*. p. 37. mar. l. 4. r. *Sess*. p. 43. mar. l. 2. r. *Despare*. p. 46. mar. l. 1. r. 86. l. 3. r. *Duq*

A

# DEFENCE

OF

Dr. *TENISON's* SERMON

OF

Discretion in Giving Alms.

Written in a

# LETTER

TO THE

# AUTHOR

OF THE

Apology for the Pulpits.

A

A.

# DEFENCE

OF

## Dr. *TENISON's* SERMON

OF

## *Diſcretion in Giving Alms*, &c.

*SIR,*

I Have here ſent you, according to my promiſe, *The defence of my Printed Sermon*: you may pleaſe to uſe it as you ſee occaſion.

Though I have been a Preacher many years, yet, not perceiving any want of Printed Sermons, I never was prevail'd with to publiſh more than one. It was a Sermon preached at St. *Sepulchres* Church in *London*, inſtead of the *Spitall*, upon *Wedneſday* in *Eaſter-Week*, *April the* ſixth 1681. It was

then a Thing in course to print such *Spitall* Sermons at the request of the *Lord Mayor* and Court *of Aldermen*: and with their Request I comply'd. I was the more inclin'd to do it, because I had seen little upon that Subject [ **Discretion in giving Alms**; ] and yet I had very often observ'd, that *Alms*, by a careless and unskilful distribution of them, fell unprofitably to the ground. And I did believe it to be one part of Charity to give caution to the Rich for the Advantage of the true Objects of their Liberality. I am not surprized at the offence which some have taken at this Sermon; for it touches a very tender part, when it touches their gain.

Those who have appeared against it are two persons of the *Roman* Communion; The *Author* of the *Advice* to *Pulpits*, and Mr. *A. Pulton*, *Jesuit*.

The *first of* these, the Author of *Advice* to *Pulpits* (who is of the number of those forward Men who give Counsel when they stand in need of it) has pick'd out the *following passage*, which, by the mention of *Indulgences* (which tempt loose men to say to their Souls; *Souls take your Ease, you have pardons laid up for many* Years;) is become very grievous to *Him* and his *Followers*.

(a) 'There is great boast made of Alms in the *Romish* Church, they sound the trumpet of them perpetually in our Ears. But what is the End to which a great part of this Charity tendeth? ——The Scope they too often vainly aim at, is the Blessing of a presumed Saint, who is ignorant of them; Security from the External force of Evil Spirits, by the charms, and spells of Monkish Conjuration, a sort of Ecclesiastic Magic, which those very Spirits invent and encourage ——— Nay sometimes the Scope is that very wicked one of compounding with Heaven by their

(a) *Good Advice to the Pulpits*, p. 39. *Tho. Tenison* at *S. Stepul.* 6. Apr. 1681. p. 16.

'their liberal Alms, for their unforſaken Sins. And 'here in this Nation (whilſt the Iſland was enchanted 'with Popery) there were granted Indulgences even 'for what they call *Deadly Sins*, for many thouſand 'Years to come.

Here theſe *Remarks* may (I think) be made, without impertinence:

1. He firſt leaves out theſe Words [frequently the Motive which perſwades them is extremely ſelfiſh, and the means they uſe are extravagantly indiſcreet:] then he drops thoſe betwixt *incourage*, and '*Nay.* ——Avoidance of thoſe cauſleſs Curſes and P. 16. 'Anathema's which are with Terror denounced from 'their Seven-hill'd counterfeit *Sinai*; Preſervation 'from, or deliverance out of, the imaginary flames of '*Purgatory*, blown on purpoſe by Jeſuitick breath 'for the melting of the Treaſures of credulous peo- 'ple; *Canonization*, as ſcandalous as it is chargeable, P. 17. 'and perform'd in ſuch manner, that, according to 'the Note of *Cardinal Beſſarion*, the making of their '*New Saints* doth move ſome ſceptical Men to que- 'ſtion the *Old ones*.

He leaves out theſe Words, which are not far from thoſe he cited.

'The things they purchaſe as conducive to theſe P. 17. 'ends, are the Wares of dark impoſture; namely, 'ſuch as theſe. *Shrines, Images, Lamps, Incenſe, Ho-'ly Water, Agnus Dei's, Bleſſed grains, Roſes, Pebbles, 'Rings, Beads, Reliques, Pardons, Maſſes, Diriges*, and 'Soul-Obits; the goodly Inventory of Superſtition.

This, it ſeems, was too particular for the purpoſe of Men who deal in generals which admit of leſs diſcovery.

2. Whilſt

2. Whilſt he recites **the Charge** [of *Indulgences* granted even *for what they call deadly Sins for many thouſands of years to come*] he leaves out the **Proof** *of it*; Printed in the Margin in theſe words, *Horæ B. M. ad uſ. Sar. Fol.* 66. 'Who that devoutly ſay '[theſe three Prayers] ſhall obtain **ten hundred thou-'ſand years of Pardon** for **deadly Sins**, granted 'by our Holy Father *John* 22*d. P.* of *R.*

3. He allows, that the Practice with which the Church of *Rome* is here charg'd is, in its Nature, very wicked. Otherwiſe, why does he bring this part of my Sermon as an inſtance (under his *third Caution*) of *expoſing* the *Roman* Church, and laying on *blacker Colours* than juſtly belong to her? P. 30, 31.

4. There remains then, nothing but the *Proof of* this Charge; *and that is Printed with the Charge, but left out by this Cenſurer*; that his party who read on one ſide only, may believe my words to be malicious Slanders, without any ground for their ſupport.

For Mr. *Poulton*, either he had *Read* my Sermon, or he truſted to the Book of the *Adviſer*. If he truſted to him, he was deceived by him; and he ought not, at adventure, and with a mixture of credulity and confidence, to have accuſed me falſly; much leſs in Publick. If he read my Sermon himſelf, then the words he us'd in reproaching me, and in diſcouraging people from hearing of me, are a Demonſtration of a wilful Malice: for theſe are the Expreſſions he uſed in his *Afternoons-Exerciſe* at the *Savoy-Maſs-Houſe*, on *November the twenty ſeventh laſt paſt*; of which the Effects have been, a further diſcovery of *his* raſh and inſincere dealing, and the *People's* Contempt of his uſeleſs Admonition.

*Mr.*

*Mr.* Pulton's *Advice.*

——Therefore, I say, 'if there be any of your 'Preachers tell you in their Sermons, that the *Roman* '*Catholicks* do believe and do those things, which 'tis 'evident We do not, you ought to have the greater 'Care of them: I shall not mention the Names of 'any; they are done in an excellent Book lately pub-'lished, Intituled *Good Advice to the Pulpits*, which 'I would have every one here read and have by them; 'wherein you'l find an *Eminent Doctor* (or one that 'is so thought to be) in his Sermon taking occasion 'to lay this Calumny on the Church of *Rome*, *viz.* 'that the Pope has *oft-times* granted his Bulls of In-'dulgence for many years sins unrepented of; and 'that it has been, and is *a common Practice*: Now 'I say, that this is notoriously false; for I would fain 'have this *Doctor* discover by whom these Bulls have 'been granted? what time? in what place, *&c.*? Or 'else 'tis a palpable imposture, and abuse both to us 'and his Auditory; and there when he goes thus to 'misinform six hundred, or more, that come at a time 'to hear him Preach the truth of the Gospel, they 'ought to have a Care how they trust him for the 'future.

1. Now here Mr. *Pulton* has *added* both to the words in the *Adviser*'s Book, and to those in *my Sermon*. I say *sometimes*, and He makes me to say that it *has been and is a common Practice*. I did not say it; but how nigh I should have come to Truth, if it had been said by me, will by and by appear.

2. The

2. The Reader has here a farther Exemplification of Mr. *Pulton*'s Method in *disputing* or managing a *Conference*. He has *Proofs* given him, and he takes no notice of them, and goes on asking, Where are they, *&c.?* I had cited the *Book*, the *Indulgence*, the *Pope* that granted it; and he cries out, *by whom was it granted? at what time?* and *what place?* this 'tis to have *been refin'd by Travel*, and to have ſtaid *eighteen Years out of* the dull Air of *England*.

3. But, ſeeing Mr. *Pulton* is ſo much upon Inquiry, I will give him my *firſt Proof* more at length; and then ſeveral other *Inſtances*, (though not all of them, of ſo high a ſtrain) out of the ſame *Authentick Book*, in which the *Rubricks*, which mention the *Indulgences*, are printed in *Engliſh*; but the *Prayers are in Latin*. For ſome believe them to be, in this, like Charms, which have the more Vertue, the leſs they are underſtood.

*Horæ B. Virginis Mariæ ad uſum Sarisburienſem, Fol. 66. Pariſ. 1526.*

THeſe 3. Prayers be wrytten in the Chappell of the Holy Croſſe in *Rome*, otherwiſe called *Sacellum ſanctæ Crucis ſeptem Romanorum:* who that devoutly ſay them, ſhall obteyne 1000000. of yers of Pardon for **deedly Synnes** graunted of our holy Father *Jhon* 22. Pope of *Rome*.

*Pater Noſter Avé. Oratio.*

*Domine Jeſu Chriſte*, &c.

TO

TO all them that before this Ymage of Pyte devoutly say 5. **Pater Noster** and 5. **Aves**, and a **Credo**, pytuously beholdynge theſe Armes of Cryſts Paſſion are graunted 32755. years of Pardon. And *Sixtus the* 4*th* Pope of *Rome* hath made the fourth and fifth Prayer, and hath doubulled hys foreſaid Pardon. Fol. 54. v.

*Adoro te Domine Jeſu Chriſte*
*in Cruce pendentem*, &c.

THis Epiſtell of our Saviour ſendeth our holy Father Pope *Leo* to the Emperour *Carolo Magno*, of the whyche we fyndeſt wrytten, who that bereth thys Bleſſynge upon him and ſayth it ones a day, ſhall obtein forty yere Pardon, and 80. Lenttyge. And he ſhall not peryſhe wyth ſoden death. Fol. 66. p. 1.

*Crux* X. *Chriſti ſit mecum.*
*Crux* X. *eſt quam*
*ſemper adoro*, &c.

OUr holy Father Pope *John* the 22. hath graunted a hundred days of Pardon to all them that ſay this Prayer at the Elevacyon of our Lord Jeſus Cryſte. Fol. 58. p. 2.

*Oratio.*

*Ave Caro Chriſti Chara*
*immolata Crucis ara*, &c.

Fol. 59. p. 1. OUr holy Father *Innocentius* Pope of *Rome*, hath graunted seven yere of Pardon to all them that say this Prayer devoutly at the Elevacyon of our Lord in the Mass.

*Oratio.*

*Salve lux mundi: Verbum Patris*, &c.

Fol. 62. p. 2. THis Prayer was shewed unto St. *Augustine* by Revelacyon of the Holy Gooste, and who that devoutly say this Prayer or hyre rede or beareth about them shall not perish in Fyer or Water nother in Battil or Judgement and he shall not dy of sodyn Death, and no Venym shall poysinn him that day; and what he asketh of God he shall obtein, if it be to the salvation of his Soule; and whan thy Soul shall depart from thy Body, it shall not enter to Hell. *Pater Noster. Ave Maria.*

*Deus propicius esto mihi*, &c.

Fol. 65. p. 1. THese 5. Petitions and Prayers made by St. *Gregory*, and hath graunted unto all them that devouted say these 5. Prayers, with 5. Pater Noster, 5. Ave Maria, and a Credo, 500. years of Pardon.

*Oratio.*

*Ave Manus Dextera Christi &c.*

This

THis Prayer ſhall ye ſay in the Worſhyp of all the bleſſyd members of Cryſte devoutly: and ye ſhall have 300.. days of Pardon for every Salve. Fol. 65. p. 2.

*Oratio.*

*Salve tremendum cunctis*
*poteſtatibus Caput &c.*

THis Prayer is made by our Holy Father the *Jhon* the 22. and he hath graunted unto all them that devoutly ſay this Prayer beholding the gloryous viſage or vernakell of our Lord, 10000. dayes of Pardon: and they that kann not ſay this Prayer, let them ſay 5. Pater Noſter, 5. Aves, and 5. Credo in Deum. Fol. 66. p. 2.

*Salve Sancta facies Noſtri*
*Redemptoris &c.*

AN other Oryſon to the bleſſyd Vernacle of our Lord, who that ſayth it devoutly ſhall have 3. yers of Pardon, graunted by our Holy Father the Pope *Innocentius*. Fol. 67. p. 2.

*Oratio.*

*Ave facies præclara &c.*

WHo that devoutly beholdeth Thys Armes of our Lord Jeſus Cryſte, ſhall obteyne 6000. yers of Pardon of our Holy Father St. *Peter* the fyrſte Pope of *Rome*, and of 30. other Popes of the Chyrche of *Rome* ſucceſſours after hym, and our Holy Father Fol. 68. p. 2.

Pope *Jhan* the 22. hath graunted unto all them very contryte and trewly confessed, that say these devout Prayers followinge in the Commemoracyon of the bytter passyon of our Lord Jesus Cryste 3000. yeares of Pardon for deedly Synnes, and other 3000. *for venial Synnes*, and say syrste a Pater Noster and Ave Maria.

*Oratio.*

*Dirupisti Domine Vincula mea &c.*

Fol. 70. p. 1. THis Prayer made the holy Doctor St. *Ambros* of all the Artycles of Crystus passyon, and our holy Father *Anastasius* the Pope hath graunted to all them that devoutly say it five hondreth days of Pardon.

*Oratio.*

*Domine Jesu Christe &c.*

Fol. 71. p. 2. OUr holy Father Pope *Innocentius* the 2d. hath graunted to all them that say this Prayer devoutly in the Worshiip of the wound that our Lord had in his blessyd syde whan he was deed, hanging in the Crosse. 4000. days of Pardon. Pater Noster. Ave Maria.

*Oratio.*

*Ave Vulnus Lateris Nostri Salvatoris &c.*

*Oratio.*

*Oratio Sancti Bernardi de Senis Ordinis Minorum.*

THis mooſt devoutly prayer ſayd the Holy Father Saint *Bernard* dayly knelying in the Worſhyp of the mooſt holy name Jeſus. And it is well to believe, that through the Invocation of the mooſt Excellent name of Jeſu S*t*. *Bernard* obteyned a Syngulare ward of perpetual conſolacion of our Lord Jeſu Cryſte. And this Prayer is wrytten in a thabell that haunged at *Rome* in St. *Peter*'s Chyrche nere to the high Awter there as our holy Fader the Pope evely is wounte to ſay the office of the Maſſe; and who that devoutly wythe a Contryte herte dayly ſay thys oryſon, *yf he be that day in the ſtate of eternal damnacyon, than this eternal payne ſhall be chaunged him in temporal payne of purgatory*, it ſhall be forgotten and forgyven throw the infinyte mercy of God. Pater Noſter. Ave Maria. Fol. 72. p. 1, 2.

*Oratio.*

*O bone Jeſu. O dulcis Jeſu. O Jeſu fili Mariæ. &c.*

Fol. 79. p. 1.

ALexander the 6th Pope of *Rome* hath graunted to all them that ſay thys Prayer devoutly in the worſhyp of St. *Anna*, and our Lady and her Son Jeſus 10000. yers of Pardon for Deedly Synnes totiens quotiens.

*Oratio.*

*Ave Maria gratiâ plena Dominus tecum &c.*

Another

Fol. 79. p. 1. ANother devout Prayer to be sayde before the ymage of St. *Anna*, *Maria* and Jesus: of the whyche *Raymundus* the Cardinal and Legate hath graunted a 100. days of Pardon *totiens quotiens*.

*Oratio.*

*Quotquot Maris sunt gutta &*
*arena, terra grana &c.*

AAfter all this, Mr. *P.* may, perhaps, offer at an Evasion, and alledge, that *Prayers*, without Money, procure Indulgence. Be it one way or other, they have found out an easy method of comforting Sinners. My Sermon speaks of the Money under the name of *Almes*. But *Pope Leo* call'd it a *Tax*; and the *Council* of *Trent* in one place calls it *Almes*, and *Gain* in another (*a*). They take it under the name of *Almes*; but, no Penny, *no Indulgence*, if the Penny be to be had. And when a *Pope* grants one, he grants to the dispensers, as great a temporal benefit as if he had given them a *Toll*, a *Fayr*, or a *Mercat*.

(*a*) *Sess.* 22. c. 9. p. 230. *Sess.* 25. *decret. de Indulgentiis.* p. 388.

*The Jesuit Escobar* (in his Book taken from the works of 24. *Jesuites*, and printed 37 times in *Spain*, and thrice at *Lions* and once at *Brussels*,) saies something of this nature, but elsewhere more is told. (*a*)

(*a*) *Escob. Mor. Theol. Tract.* 7. *Exam.* 5. *de Indulgentiis*, p. 1055. Indicitur Eleemosyna ad indulgentiæ lucrationem: sufficit quælibet? *sufficit obolus si non indicatur fieri cum proportione ad facultates. Quid si pauper vel obolo careat? Commutandum Eleemosynam in aliud pium opus aliqui asserunt. At Ego cum Antonio Fernandez de Corduba* part. 2. c. 7. §. 8. n. 3. *affirmo mentem esse Pontificis, quod qui Eleemosynam exhibere non potest, absq; ulla Commutatione indulgentiam consequatur.*

'*Is an Almes exacted for the gaining of an Indulgence:*
'*do's any suffice?* A halfpenny sufficeth, if it be not declared

'clared that it is done proportionably to the fortunes 'of the Giver. *But what if a poor Man ha's not so much 'as an halfpenny*? Some have asserted that in such a case 'there should be a Commutation of the Alms into some 'other pious work. But I, with *Anthonie Fernandez* of '*Corduba* part. 3, c. 7. §. 8. n. 3. do affirm that it is the 'mind of the Pope that he who is not able to give an 'Alms, may obtain an Indulgence without any Com-'muting.

It should seem by this Casuist, that *Money* is the principal matter aim'd at.

But much more Money ha's been design'd and procur'd than *Escobar*'s Halfpennys would amount to. For Pope Boniface the ninth made, by his Agents, in one Province above a hundred thousand Florens by selling of Pardons; and he had so great Custom for them, because he **gave Indulgence for All Sinns without Repentance.** So an Author of their own assures us. (*a*).

(*a*) *Theod. à Niem Pontif. Scriba & Episc. Verdunsis de Schismate, &c.* l. 1. c. 68. p. 73. *Bonifacius hujusmodi Offertoriis non contentus, &c. ad diversa Regna misit Quæstuarios vendendo dictam Indulgentiam offerentibus tantum, quantum essent expensuri in viâ, si propterea transissent ad urbem. Et hujusmodi Exactores seu Quæstuarii etiam maximas summas pecuniarum à simplicibus seu Barbaris subtiliter extorserunt, ita aliquando in uno regno seu in uná provinciá hujusmodi venditionibus ultra centum millia Florenorum reportarunt, quia* Omnia peccata *etiam* Sine pœnitentia *Ipsis Confitentibus relaxarunt. Super quibuslibet irregularitatibus dispensarunt intervenia pecuniæ, &c.*

It is true, *other Alms* are sometimes required, but together with them there goes Money for the *special Masses*, as in the following Example, which I have transcrib'd from the End of an Antient *Roman* office in MS.

'What Man or Woman, that causeth or maketh thies 'Messes folouing devoteli to be saed for themself 'or for any other special frend in whatsoever tribulacion.

'bulacion. nede. Sekenes. or diſes that thai be in. thai ſchal 'be delivered with the grace of God within. X. daes. 'And in the ſam forme the Saul of ther Frende, ſchal be 'pardon'd and releſed. of their panes in Purgatori.

'Firſt ſchal be ſaid of the Sondai. a mes in the 'worſchippe of the Trinite. being light. iij. candels. 'and that dai fede. iij. pore men. or doo. iij. almes dedis.

'The Moundai a mes in the Worſchip of St. *Michael* 'and al the Angels. and light nine candels, and fede 'nine pore men. or doo. ix. almes dedis.

'The Tiſedai a mes of Saint *John* 'Evangle. and light iiij. candels. and fede iiij. pore 'men, or doo iiij. almes dedis.

'The Weddonſdai a mes of Saint *Peter* and other Apoſtels. and light. xii. candels. and fede xii. pore men. or doo xii. almes dedis.

'The Thoriſdai a mes of the holi goſt. and light vii. 'candels, and fede vii. pore men. or doo vii. almes dedis.

'The Fridai a mes of the holi cros. and light v. candels. 'and fede. v. pore men. or do. v. almes dedis.

The Saterdai a mes of owr Ladi and light a candel. 'and fede a por man. or doo a almes dede.

And at ich on of thies meſſes aforſaid muſt be, 'offerde after the power and devocion of them that 'cauſeth thies meſſes to be ſaid. and verali thorow 'goddis merci this praer within ſhort time ſhall be hard 'of God, and ſai this holi ympe **Veni ſancte 'ſpiritus** within vii. Verſes and this verſicul. **Emitte 'ſpiritum tuum & creabuntur.** And this Collet following. **℣. Deus qui corda fidelium.**

If this be too ancient and out of Date, I will offer one, which is more Modern; in which, though the gaining of Money is not propoſed, yet great Superſtition appears, and the eaſineſs of Pennance.

Indul-

# Indulgenze che la santita' din. Signore Clemente Papa X. concede alle Corone, Rosarii Imagini, Croci, e Medaglie benedette, in occasione della Canonizatione de Santi Confessori Gaetano, Francesco Borgia, Filippo Benizio, Lodovico Beltrando, e di Santa Rosa Vergine del Peru.

*CHi sarà solito dire, una volta almeno la settimana, la Corona del Signore, ò della Madonna, ò'l Rosario, ò la sua terza parte, ò l' Officio Divino, ò piccolo della Madonna, ò de' Morti, overò i sette Salmi Penitenziale, ò Graduali, overo haverà per usanza di visitare i carcerati, ò di souvenire i poveri, ò di far per un quarto d'hora almeno, orazion mentale; se confessandosi da Confessore approvato dall' Ordinario, e communicandosi in qualsivoglia delle Feste del Signore, e della B. V. che celebra la S. Chiesa, cio è Natività, Circoncisione, Epifania, Resurrezione, Ascensione, Pentecoste, Trinità, e Corpus Domini; Concezione, Natività, Presentazione, Visitazione, Annunziazione, Purificazione, & Assunzione della B. V. ò nel giorno della Natività di S. Gio. Battista, ò de SS. Apostoli Petro, Paolo, ò dell'uno dè sudetti cinque Sancti Canonizati, ò de tutti i santi, ò della dedicazione della propria Chiesa, ò del Padrone, ò Titolo di essa, devotamente pregarà Dio per l'estirpazione dell' Eresie, e per la Propagazione della Fede Cattolica, e per altre necessita della santa Madre Chiesa, ogni volta conseguisca Indulgenza plenaria.*

*Chi digiunerà la vigilia di ciasche duno de' sudetti cinque santi, e confessato si communicherà nel giorno della sua fe-*



*sta,*

*ſta, e pregherà come ſopra, acquiſterà ogni volta Indulgenza plenaria.*

*Chi dirà meſſa, overo confeſſato, e communicato l' udirà, all' Altare dove ſia l' imagine, ò'l corpo, ò qualche reliquia d'uno de' Sudetti Santi, in un giorno di ciaſche dun meſe à ſua elezione, pregando come ſopra, acquiſti Indulgenza plenaria.*

*Chi pentito de' ſuoi peccati, con propoſito d' emendarſi, viſiterà in un'iſteſſo giorno ſette chieſe à ſua elezione, e doue ſette Chieſe non ſieno, viſitarà tutte quelle, che vi ſono, & eſſendovene ſolo una viſitarà tutti gl' Altari di eſſa; ſimilmente pregando per l'eſterpazione dell' Ereſie, &c. una volta l' anno guadagni l' Indulgenze delle ſette Chieſe di Roma.*

*Chi penſera devotamente à qualche Miſtero della Paſſione di Noſtro Signore, & à riverenzà della medeſima Paſſione bacierà humilmente la terra ſette vôlte, in quel giorno acquiſterà l' Indulgenza della Scala ſanta, e ciò una volta l' anno.*

*Chi farà un'atto di pentimento vero de ſuoi peccati, confermo propoſito d' emendarſene, ò ch'ſerciterà qualche atto di virtu ad eſempio de' ſudetti Santi, guadagni ogni volta ſette anni, & altretante quarantene d' Indulgenza.*

*Chi leggerà qualche Capitolo della Vita de ſudetti Santi, ò viſeterà il loro Altare, ò venererà la loro immagine, pregando per l'eſtaltazione di ſanta Chieſa, e per la converſione de peccatori, guadagni ogni volta cento giorni de Indulgenza.*

*Chiunque ſi eſerciterà nella divozione del Santiſſimo Sacramento dell' Altare, ò della Vergine meditando quel Miſtero, e i beneficii, che à noi ne dirivano, overo compatendo à i dolori, che ſenti la Beatiſſima Vergine per la Paſſione, e morte del Figlio, ò in altra forma venerando il Santiſſimo Sacramento, e pregando per i viſogni della*

*Santa*

*Santa Chiesa, guadagni ogni volta cento giorni d' Indulgenza.*

*Chi farà qualche limosina a' poveri, overo compatendo à i dolori gl' istruirà nelle cose della Fede, ò buoni costumi, ò pure opererà, che ciò si factia da altri, ogni volta guadagni cento giorni d' Indulgenza.*

*Chi stando in Roma, ò nel suo Distretto per lo spazio di venti miglia per legitimo impedimento non potria essere presente alla Beneditione solenne, che il sommo Pontefice suol dare nel giorno di Pasqua, e dell' Ascensione, se confessato, e communicato, preghera per l'estirpazione dell' Eresie, &c. acquisterà l' Indulgenza come se fosse presente: la quale Indulgenza conseguirà parimente chi starà fuori di Roma, e di tal Discretto, in qualunque luogo si sia, benche egli non sia impedito, facendo le cose sudette.*

*Chi raccommanderà devotamente à Dio in articolo di morte l' anima sua, & insieme ricorrerà all' intercessione de sudetti Santi ò d' uno di essi con la bocca, ò, non potendo, col cuore, essendosi confessato, e communicato, ò, non potendo, almeno contrito, conseguisca plenaria Indulgenza de suoi peccati.*

*Che ciascuna delle soprad. Indulgenze si possa applicare all' anime del Purgatorio per modo di suffragio.*

*Per acquistare le sopradette Indulgenze basta havere una Corona, ò Medaglia, &c. benedetta da sua santità con le medesime Indulgenze, facendo gl' atti prescritti, come sopra, benche per altro si douvessero fare per obligo.*

*Commanda sua Santità, che nella distribuzione, & uso di queste Medaglie, Corone, &c. si osserui il Decreto della fe. mem. di Alessandro VII. stampato sotto li 6. Febraro 1657. cioè, che le Medaglie, Corone, &c. benedette con le sopradette Indulgenze non passino la parsona di quelle, à quali saranno consedute, ò à quali da questi saranno distribuite*

*per la prima volta ; e che non possano prestarsi ad altri, o darsi precariamente, altrimenti perdano l' Indulgenza, che anno ; e che per dendosene una, non se ne possa sostituire in suo luogo un' altra, non ostente qualunque concessione, o priulegio in contrario. Sua santità prohibisce la stampa di queste Indulgenze in ogni altro luogo, fuori di Roma.*

*Michel' Angelo Ricci Secr.*

*In Roma, Nella Stamperia della Rev. Cam. Apost. 1676.*

*Con licenza de' Superiori.*

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Indul-

## *Indulgences which his Holineſs our Lord* Pope Clement *the* X. *grants to Crowns, Roſaries, Images, Croſſes and Medals, bleſſed upon the Occaſion of Canonizing the Saints and Confeſſors* Gaetano, Franceſco Borgia, Philippo Benizio, Lodovico Beltrando, *and of* St. Roſa *a Virgin of* Peru.

WHoſoever ſhall uſe to ſay, at leaſt once in the Week, the Crown of our Lord, or of our Lady, or the Roſarie, or the third part of it, or the Divine Office of our Lady, or of the Dead; or elſe the ſeven Penitential Pſalms, or the Graduals, or ſhall uſe to viſit Priſoners, or to relieve the Poor, or to make mental Prayer for at leaſt a quarter of an hour, confeſſing himſelf to a *Confeſſor*, approved by the *Ordinary*, and communicating upon any of the *Holy-days* of our *Lord*, and of the *Bleſſed Virgin*, which *Holy Church* does celebrate; that is to ſay, *Chriſtmas*, the *Circumciſion*, *Epiphany*, the *Reſurrection*, *Aſcenſion*, *Pentecoſt*, *Trinity Sunday*, and *Corpus Chriſti*; The *Conception*, *Nativity*, *Preſentation*, *Viſitation*, *Annunciation*, *Purification*, and the *Aſſumption* of the *Bleſſed Virgin*, or on the day of the *Nativity* of St. *John Baptiſt*, or of the holy Apoſtles *Peter* and *Paul*; or of one of the aboveſaid five Canonized Saints, or of *All Saints*, or of the *Dedication* of his

own

own *Church*, or of the *Patron* and *Title* of it, ſhall devoutly pray to God for *the rooting out of Hereſie*, and for the *Propagation* of the *Catholick Faith*, and for the other *Neceſſities* of *Holy Mother Church*, ſhall every time obtain *Plenary Indulgence*.

Whoſoever ſhall faſt the *Eve* of every one of the aboveſaid five *Saints*, and having confeſſed, ſhall communicate upon their *Holy-day* and ſhall pray, as has been directed, ſhall every time obtain *Plenary Indulgence*.

Whoſoever ſhall ſay *Maſs*, or being confeſſed and communicated ſhall hear it at an *Altar* where the *Image* or *Body*, or ſome *Relique* of one of the aboveſaid *Saints* ſhall be, upon any day of every Month, at his own choice praying, as above, ſhall obtain *Plenary Indulgence*.

Whoſoever repenting of his *Sins*, with purpoſe of Amendment, ſhall viſit in one day ſeven Churches at his own Choice; and where there be not ſeven, ſhall viſit all that there be; and where there is but one, ſhall viſit all the *Altars* of it, praying likewiſe for the *Extirpation of Hereſie*, &c. once a year, ſhall obtain the *Indulgences* of the ſeven *Churches* of *Rome*.

Whoſoever ſhall think devoutly upon any *Myſtery* of the *Paſſion* of our *Lord*, and in *Reverence* of that *Paſſion*, ſhall humbly kiſs the Ground ſeven times, ſhall obtain upon that day, the *Indulgence* of the *Scala Sanctæ*, and that once every year.

Whoſoever ſhall do an Act of true Repentance of his *Sins*, with true purpoſe of forſaking them; or ſhall

ſtir

ſtir up ſome Act of Vertue after the Example of the aforeſaid *Saints*, ſhall every time obtain ſeven Years, and as many Quarantains of *Indulgence*.

Whoſoever ſhall read ſome *Chapter* of the *Life* of the aforeſaid *Saints*, or ſhall viſit their *Altar*, or ſhall *Venerate* their *Image*, praying for the Exaltation of *Holy Church*, and for the Converſion of *Sinners*, ſhall every time obtain an hundred days of *Indulgence*.

Whoſoever ſhall exerciſe himſelf in the devotion of the moſt *Holy Sacrament* of the *Altar*, or of the *Virgin*, meditating that *Myſtery*, and thoſe *Benefits*, which are derived to us from thence; or elſe having a feeling of thoſe *Griefs* which the *Bleſſed Virgin* felt for the *Paſſion* and *Death* of her *Son*, or in other form adoring the moſt *Holy Sacrament*, and praying for the Needs of *Holy Church*, ſhall every time obtain a hundred days of *Indulgence*.

Whoſoever ſhall give an *Alms* to the *Poor*, or having Compaſſion of their Sufferings, ſhall inſtruct them in Matters of *Faith*, or good *Manners*, or ſhall cauſe the ſame to be done by others, ſhall each time obtain a hundred days of *Indulgence*.

Whoſoever being in *Rome*, or within the ſpace of twenty Miles of it, and cannot be by reaſon of ſome Lawful Impediment, preſent at the ſolemn *Benediction*, which the *Pope* is wont to give upon *Eaſter-day*, and *Aſcenſion-day*; and having confeſſed and communicated, ſhall pray for the *Extirpation of Hereſie*, &c. ſhall obtain the ſame *Indulgence*, as if he were preſent; which *Indulgence* he likewiſe ſhall obtain, who being

out

out of *Rome* and out of the ſaid diſtance in any place whatſoever (though he be not hinder'd) provided he do the aboveſaid things.

Whoſoever ſhall devoutly recommend the *Soul* to God in the inſtant of *Death*, and together ſhall have recourſe to the *Interceſſion* of the aboveſaid *Saints*, or to any one of them, with his Mouth; or not being able to do ſo, with his Heart, having confeſſed and communicated, or not being able to do ſo, being at leaſt Contrite, ſhall obtain *Plenary Indulgence* for all his *Sins*.

That every one of the aboveſaid *Indulgences* may be applied to the *Souls* in *Purgatory*, by the way of *Suffrage*.

To obtain the aboveſaid *Indulgences* it is ſufficient to have a *Crown* or *Medal*, &c. bleſſed by his *Holineſs* with the ſame *Indulgences*, doing the Acts appointed, as above, though they were otherwiſe to be done by Obligation or Duty.

His *Holineſs* commands, That in the diſtribution of theſe *Medals*, *Crowns*, &c. That *Decree* of *Alexander* the VII. of happy *Memory* be obſerved, which was printed *February* the *6th.* 1657. *viz.* That the *Medals*, *Crowns*, &c. bleſſed with the aboveſaid *Indulgences*, may not paſs from the *Perſon* of thoſe, to whom they ſhall be granted, or to whom they ſhall be by them diſtributed for the firſt time; and that they cannot be lent to another, or given by intreaty; for thereby they loſe the *Indulgence* they have; and one of them being loſt, another cannot be ſubſtituted in its Place, notwith-

notwithstanding any Grant or Privilege to the contrary.

His *Holiness* prohibits the printing of these *Indulgences* in any other place, except *Rome*.

*Michel Angelo Ricci* Secretary.

*Rome*, In the Printing-House of the Reverend *Apostolical Chamber*, 1676.

With Licence of the Superiours.

This is an Indulgence granted by a Pope; And any *English* Man may see some such thing in his own Countrey, and granted by a Bishop of a lower Chair: I mean the Inscription containing the Lord *Beauchamp's* Indulgence. It is written in a very fair Saxon Letter, at the *South-East* Corner Pillar of the Quire at *Windsor* upon a large Tablet, and underneath a Niche in the Wall or Pillar, in which the Book therein mentioned, is suppos'd to have been put; as also the Cross: It being almost in the manner of one of their smaller Altars. The Inscription is this:

'Who leyde this Booke here.
'The Reverend Fader in God *Richard Beauchamp*
'Bishop of this diocyse of *Sarysbury* And
'wherefore to this entent that Preestes
'and Ministers of Goddis Church may here have
'the Occupacion thereof seying there in their di-
'vyne servyse and for alle other that lystyn to sey there-
'by ther devocyon.

'Askyth he any ſpiritual mede yee 'aſinoche as our Lord lyſt to reward hym for his 'good entent praying every Man wos Dute or De- 'voycion is Caſed by thys Book they woll ſey for 'hym this Commune oryſon *Domine Jeſu Chriſte*, 'knelying in the Preſence of this Holy Croſs for the 'whyche the Reverend Fader in God aboveſeyd hathe 'graunted of the Treſure of the Chirche to every 'Man, XL. dayys of Pardun.

This *Beauchamp* was a Doctor of Law; Afterwards Arch-Deacon of *Suffolk*: then Biſhop of *Hereford*, *Anno* 1448. Thence he was tranſlated to *Sarum*, *Anno* 1450. and twenty ſeven years after this was made Dean of *Windſor*, viz. *Anno* 1477. 17*th*. *Edward* 4*th*. He was the firſt Chancellour of the Garter, he was nearly related to *Edward* the Fourth.

*Theſe Pardons* ſo eaſily obtain'd cannot but occaſion in the People who procure them *looſeneſs of Manners*; which if it be ſo offenſive to Mr. *Pulton*'s *Church* and *Perſon*, how comes it to paſs, that in his *Remarks* (a) he uſes theſe *looſe Words*? 'The 'Fathers there Aſſembled [that is at *Nice* in the 'Second Council] *ſaid*, *as they ought*, That an Oath 'made to the Devil, could not oblige; and that 'it would be leſs Sin to be naught with a Wo- 'man (it being a Perſonal and private Treſpaſs) 'than by denying the Reſpect due to holy Images '(at that time wickedly oppugn'd by the moſt Im- 'pious *Iconoclaſts*) to give occaſion of publick Scan- 'dal and Hereſie.

(a) M. P. Rem. p. 14.

I thank

I thank God I do not familiarly know one Clergy-Man of our Church (either married or unmarried) who would have written this *Case* with so *unchaste a Pen*: or who would, with such presumption, have advanced the unjust Opinion of a very weak and partial Synod above the most reasonable Law of God.

I do not doubt but this immodest Case is as offensive to your self, as it is to me and many others. I will, therefore, lay it aside, and put an end to your Pain and this tedious Letter together.

Sir, I am

S. M. *Jan.* 11. 87.

*Your most faithful Friend and Servant,*

THO. TENISON.

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*FINIS.*

I thank God I do not familiarly know one Clergy-Man of our Church (either married or unmarried) who would have written this Case with so [illegible] a Pen: or who would, with such presumption, have advanced the unjust Opinion of a very weak and partial Synod above the most reasonable Law of God.

I do not doubt but this immodest Case is as offensive to your self as it is to me and many others. I will, therefore, lay it aside, and put an end to your Pain and this tedious Letter together.

Sir, I am

S. M. Jan. 11. 87.

Tho. Tenison.

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